



THE JOURNAL OF THE MOSCOW PATRIARCHATE

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ST. ROMANOS MELODUS (right)

Fragment of the Icon of the Protecting Veil of the Most Holy Mother of God, the middle of the 17th century, at the Church of the Nativity of Christ in Izmailovo, Moscow

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Editor-in-Chief: Archbishop PITIRIM of Volokolamsk,
Head of the Publishing Department
of the Moscow Patriarchate

CHRISTMAS MESSAGE
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Archpastors, Pastors and All the Faithful Children
of the Russian Orthodox Church

*"Thy nativity, O Christ our God, hath revealed to the world
Light of wisdom..." (festal troparion)*

Because of God's love for us men and for our eternal salvation, the Son of God, our Lord Jesus Christ, was born on Earth. This wondrous and holy event revealed to the world *the mystery of godliness: God was manifest in the flesh* (1 Tim. 3. 16), and to us men was sent *the gift of God... eternal life through Jesus Christ our Lord* (Rom. 6. 23).

The mind cannot apprehend the mystery of the Incarnation, but it is revealed to a believing heart: God is with us and we are with God; because of His ineffable love for men the Lord was made incarnate, and men, through the Saviour's ineffable mercy, became *partakers of the divine nature* (2 Pet. 1. 4).

An eminent hierarch of the 12th century, Metropolitan Ilarion of Kiev, in his famous "Sermon on Law and Grace" explains this great mystery thus: "Begotten before the ages of the Father, sitting on One Throne with the Father, Consubstantial with Him, as light is to the sun, He descended to Earth; was made incarnate of the Most Pure and Immaculate Virgin; One of the Trinity was made flesh; of two natures — Divine and human — He was Perfect Man in humanity and Perfect God in Divinity. On Earth He manifested both Divine and human attributes and deeds: as man He grew in the womb of the Most Pure Mother and as God He was born of Her leaving Her intact; ...as man He fasted forty days and became hungry, but as God He vanquished the Tempter; ...as man he was crucified, but as God by His power took to Paradise one crucified with Him."

The Holy Russian Orthodox Church glorifies the radiant feast of the Nativity of Christ in divine services and canticles dedicated to the Birth of the Divine Infant Jesus: "Today Christ is born of the Virgin in Bethlehem. Today He Who knows no beginning now begins to be, and the Word is made flesh. The powers of Heaven greatly rejoice, and the Earth with mankind makes glad..." (festal sticheron).

Through God's love we are seeing this feast in peace and prosperity. The past year has been for our people a year of peaceful labour and creation, a year of impressive achievements for our country. We trust that the New Year of 1984 will also be peaceful and will be crowned with many rich fruits of creative work, which our Motherland expects from each of her sons and daughters.

At the same time we hope that, despite the acute and sometimes tragic complications arising in different parts of the Earth, through the efforts of our peace-loving country, which is insistently working for the cessation of the mad build-up of weapons of mass destruction, its appeals for peaceful and fruitful cooperation of all nations, and the efforts of other peace-loving countries and all men of good will, the sacred gift of life will be safeguarded from destruction in a nuclear conflagration. In this matter

we place our trust in the Lord Whom Apostle Paul calls : *the God of peace* (Rom. 15. 33) and Who promised us that the time would come when nations *shall beat their swords into plowshares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4). It is the sacred duty of the Church of Christ to draw nearer, with her prayers and labours, this blessed time and tirelessly inspire the faithful to work for the cause of peace.

I call upon all of you, beloved archpastors, fathers, brothers and sisters, to increase your fervent prayers for peace to the Lord and His Most Pure Mother; I call upon each one of you to do everything to preserve and consolidate peace.

The Lord expects us to make our earthly life a time of worthy preparation for Life Eternal and our earthly life, blessed with God's gifts of grace-filled love and peace, will be the beginning of eternity in God already here on Earth and will acquire a truly intransient spiritual importance.

By establishing Christ's peace in our souls and families, let us grow in love for our neighbour, near and afar off, and keep ourselves in spiritual purity. Let us, beloved, be tireless in our zeal for our Lord, for His Holy Church, and may God's Divine Power strengthen us in our undertakings and create in us Orthodox a lofty spirit of genuine Christian piety.

May the light of the Bethlehem Star and God's good will toward men triumph in Christ's Church, and in the soul of each of us. And may the Angel's hymn ring in our faithful hearts again : *Glory to God in the highest, and on earth peace, good will toward men.*

Beloved in the Lord archpastors, God-loving pastors, most worthy monks and nuns, and pious laymen—faithful children of the Holy Russian Orthodox Church in our country and abroad, I congratulate you most cordially on the salvific feast of the Nativity of Christ and the New Year.

In the coming year, may the Lord grant strength to His people, may the Lord bless His people with peace. Amen.

✙ PIMEN, Patriarch of Moscow and All Russia

Christmas 1983/84, Moscow

25th Anniversary of the Patriarchal Ministry of Patriarch German of Serbia

On September 13, 1983, His Holiness Patriarch Pimen of Moscow and All Russia sent a congratulatory telegram to the Primate of the Serbian Orthodox Church.

To His Holiness Patriarch GERMAN of Serbia

Belgrade, Yugoslavia

I cordially congratulate Your Holiness on the 25th anniversary of your accession to the Patriarchal Throne of the Serbian Orthodox Church. Rejoicing over this notable event, I recall with deep satisfaction great usefulness of your efforts to develop and strengthen fraternal relations between our two Churches. I pray the Lord Pantocrator to send Your Holiness abundant spiritual strength and good health, and sincerely wish you many benevolent years of primatial ministry for the glory of Christ's Church.

With brotherly love in Christ,

✙ PIMEN, Patriarch of Moscow and All Russia

* * *

The Head of the Department of External Church Relations Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, sent a congratulatory telegram to His Holiness Patriarch German of Serbia on the jubilee of his patriarchal ministry.

Congratulatory Telegrams from His Holiness Patriarch PIMEN

TO THE PRESIDENT OF THE PRESIDUM OF THE SUPREME SOVIET OF THE USSR YURIY VLADIMIROVICH ANDROPOV

The Kremlin, Moscow

Deeply esteemed Yuriy Vladimirovich,

Kindly accept our cordial congratulations on the 66th anniversary of the Great October Socialist Revolution. Together with all the Soviet people, the believers in our country are striving to promote worthily the prosperity of our state, to consolidate its might. The episcopate, clergy and laity of the Russian Orthodox Church have received with deep satisfaction your Statement addressed to the nations of the world which is permeated with great dedication to the cause of peace and concern for the well-being not only of our people and country, but of the whole of mankind as well. We share in and ardently support the numerous peace initiatives proposed by you which will surely help to avert the destruction of the sacred gift of life. We firmly believe in the triumph of the peaceful policy of our great and beloved Motherland and will do all in our power to bring it nearer.

With all my heart I wish you, deeply esteemed Yuriy Vladimirovich, good health, abundance of spiritual and physical strength and blessed success in your highly difficult and lofty service of our Motherland.

+ PIMEN, Patriarch of Moscow and All Russia

TO THE CHAIRMAN OF THE USSR COUNCIL OF MINISTERS NIKOLAI ALEKSANDROVICH TIKHONOV

The Kremlin, Moscow

Deeply esteemed Nikolai Aleksandrovich,

On behalf of the Russian Orthodox Church, her Holy Synod, episcopate, clergy and the faithful, I cordially congratulate you and in your person, the government of our country on the 66th anniversary of the Great October Socialist Revolution which has radically transformed, on genuinely just principles, the whole life of our multinational state. Filled with filial love for their Motherland, the children of our Church are in complete sympathy with the internal policy of our state, which is aimed at promoting the prosperity of the peoples of our country, and together with all the Soviet people they are zealously taking part in the creative work for the good of the Motherland. The believing citizens support its peaceful foreign policy which meets the aspirations not only of our people, but, we believe, of all the peoples on Earth. We are deeply satisfied with the fact that the numerous peace initiatives of our state are meeting with understanding and support throughout the world. At this responsible time, when mankind and everything that is alive is being threatened with annihilation, of special importance is the principled and frank position of our state which is striving to prevent a world nuclear conflagration.

Allow me to assure you, deeply esteemed Nikolai Aleksandrovich, that the Russian Orthodox Church is doing all in her power to contribute further to the cause of consolidating world peace, to achieve detente and to stop the dangerous arms race, for in this we see our duty and calling. We ardently wish our beloved Motherland further all-round prosperity and blessed successes in the cause of strengthening peace and developing friendship and cooperation among all nations and states.

Please accept, dear Nikolai Aleksandrovich, our wishes for good health, success and fruitful activity on your lofty and responsible post for the good of our great country and the Soviet people.

With deep respect,

+ PIMEN, Patriarch of Moscow and All Russia

STATEMENT

BY HEADS OF CHURCHES AND RELIGIOUS ASSOCIATIONS IN THE SOVIET UNION

Filled with deep anxiety we, Heads and leaders of Churches and religious associations in the Soviet Union representing the followers of Buddhism, Judaism, Islam and Christianity, are addressing our brothers and sisters in the countries signed the Helsinki Final Act in the face of the sharply increased threat of a military catastrophe resulting from the currently initiated deployment of new US nuclear missiles in Western Europe.

As is well known, this deployment is taking place against the will of the overwhelming majority of the population of West European countries. It has roused a massive protest movement in which religious forces play a prominent role.

The continued qualitative and quantitative nuclear arms race and growing political and military confrontation in the world have lately reached a stage when one can say that mankind has approached the brink of a nuclear catastrophe, the most horrible tragedy which may mark the final act in human history.

We regard nuclear war as the gravest crime against the Supreme Power — the Creator and Provider, as well as against all of mankind. Man is called upon by his Creator to a life of plenitude and dignity, to multiply spiritual values, to raise his living standard and to establish relations on principles of love, justice and truth with other men and nations.

The reckless decision taken by the United States and its allies will sharply upset the balance of medium-range nuclear weapons in Europe, the level of military confrontation will be considerably increased, which means an increased threat of war; the Geneva talks on arms reduction in Europe, which were obstructed by the US Administration that ignores the constructive and bold Soviet proposals, have become meaningless, and the burden of fear, distrust and alienation will be even greater.

We regard with understanding the

counter-measures on the part of the Soviet Union aimed at preserving the military parity mentioned in the Statement made by our head of state, Yu. V. Andropov, on November 24, 1983, and we welcome his repeated proposal to free Europe of nuclear weapons. Both medium range and tactical.

But the mounting threat must not deprive us, believers, of hope and courage. The fact that we have not the power to decide the course of world history, does not mean that we have a right to remain passive observers of current developments.

It would be immoral and contrary to our religious convictions to assume that war is inevitable and people can do nothing to prevent it. Hostility, which is pushing the human race towards the abyss of war, comes from ill will, and it is our religious duty to oppose this ill will by every means permitted by our conscience.

We must not weaken in our awareness of the unity in the creation of man, unity by blood and by dispensation from above, in our realization that all nations belong to one human fraternity with a common fate.

It is quite obvious that the critical situation taking shape in Europe is placing an exceptional responsibility upon religious people and religious leaders in the countries signed the Helsinki Final Act.

We appeal to the leaders of Churches and religious associations, to all believers in Europe and North America.

Dear brothers and sisters, the tragic turn of events prompts us to redouble our efforts, to identify and use the great possibilities that are available to avert the mounting danger of a nuclear catastrophe.

We are convinced that the moral authority of our Churches and religious associations, the initiatives and vigorous actions taken by us, believers, in cooperation with all men of good will, will help to make the US Administration and the countries that have offered their

territory for siting new US nuclear missiles reconsider their decision and revert to the positions based on the provisions in the Helsinki Final Act and the results of the Madrid meeting. Only such turn of events, prompted by common sense and good will, can bring about political and military detente in our region, can bring about the badly needed confidence and fruitful cooperation among our countries. The vicious circle of arms escalation must be broken!

It is to us, believers, that the call from above is addressed: to draw lessons from the past and be responsible for the present so as to be able to look with hope into the future.

May the spirit of fraternal love and mercy abide with every one of us and with all mankind. May our efforts to increase love and make peace among all nations on Earth be blessed!

November 27, 1983

From the Armenian Apostolic Church
VAZGEN, I, Supreme Patriarch-Catholicos of All Armenians

From the Church of the Seventh-Day Adventists

M. KULAKOV, Chairman of the Council of the Church of the Seventh-Day Adventists in the RSFSR

From the All-Union Council of the Evangelical Christians-Baptists

A. KLIMENKO, Chairman of the AUCECB

From the Georgian Orthodox Church

ILIYA II, Catholicos-Patriarch of All Georgia

From the Central Religious Board of Buddhists of the USSR

Bandido Khambo Lama ERDYNEYEV JIMBA JAMSO, Chairman

From the Muslim Religious Board for Central Asia and Kazakhstan

Mufti SHAMSUDDINKHAN BABAKHANOV, Chairman

From the Muslim Religious Board for Transcaucasus

Sheikh ul-Islam Pasha-Zade ALLAKHSHUKYUR GUMMAT-OLGY, Chairman

From the Muslim Religious Board for the Northern Caucasus

Mufti MAKHMUD GEKKIEV, Chairman

From the Muslim Religious Board for the European Part of the USSR and Siberia

Mufti TALGAT TADZHUDDIN, Chairman

From the Evangelical Lutheran Church of Latvia

Archbishop Dr. JANIS MATULIS

From the Evangelical Lutheran Church of Lithuania

Bishop JONAS KALVANAS

From the Evangelical Lutheran Church of Estonia

Archbishop Dr. EDGAR HARK

From the Judaic Communities

Rabbi ADOLF SHAEVICH

From the Methodist Church of Estonia

Superintendent Olof PYARNAMETS

From the Reformed Church of Transcarpathia

Bishop PAVEL FORGON

From the Roman Catholic Church in the Latvian SSR

JULIJANS Cardinal VAIVODS, Bishop of Great Makriana

From the Roman Catholic Church in the Lithuanian SSR

Monsignor Liudas POVILONIS, Bishop of Kaunas, Apostolic Administrator of the Vilka-viškis Diocese

From the Russian Orthodox Church

PIMEN, Patriarch of Moscow and All Russia

From the Old Believers Archbishopric of Moscow and All Russia

NIKODIM, Archbishop of Moscow and All Russia

From the Old Orthodox Christian Believers' Archbishopric of Novozybkov, Moscow and All Russia

GENNADIY, Archbishop of Novozybkov, Moscow and All Russia

From the Supreme Old Believers Council in the Lithuanian SSR

I. I. EGOROV, Chairman

From the Riga Grebenshchikovskaya Community of Old Believers

L. S. MIKHAILOV, Chairman

From the Moscow Transfiguration Community of Old Believers

M. I. CHUVANOV, Chairman

From the Moscow Community of Christian Old Believers of the Pomorye Communion

F. S. KUKUSHKIN, Chairman

Demise of Jimbal-Dorji Gomboev

In connection with the demise of the Venerable Jimbal-Dorji Gomboev, who was the Chairman of the Central Religious Board of Buddhists in the USSR till last February, His Holiness Patriarch Pimen of Moscow and All Russia sent a telegram of condolences to Bandido Khambo Lama Jimba Jamso Erdyeev on September 15, 1983, in which he noted the efforts of Jimbal-Dorji

Gomboev "in our joint patriotic and peacemaking service".

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, in his telegram of condolences highly appreciated the work done by Jimbal-Dorji Gomboev who had participated in many peacemaking religious actions both in the Soviet Union and abroad.

Metropolitan Filaret of Minsk and Byelorussia

Received by V. I. Brovikov,

Chairman of the Council of Ministers of the Byelorussian SSR

On October 3, 1983, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, was received by Vladimir Ignatievich Brovikov, Chairman of the Council of Ministers of the Byelorussian SSR at the House of Government.

During the talk with the Head of the BSSR Government, Metropolitan Filaret, as the administrator of the Minsk Diocese, made the following statement:

"The present international situation more than ever before demands the unity of all peace forces in the struggle for peace, disarmament and international security. Timely and topical is the Statement of Yuriy Vladimirovich Andropov, President of the Presidium of the USSR Supreme Soviet, in which the striving of the people of the Soviet Union to peaceful coexistence, disarmament and justice in relations among nations has once again been demonstrated to the world.

"In his Statement Yu. V. Andropov stressed that the militaristic course of the US Administration in international affairs presents a serious threat to peace. The danger of nuclear conflict has increased in Europe recently in connection with the practical preparations for the deployment of new American nuclear missiles on the territory of some West European countries.

"The clergy and laymen of the Minsk Diocese, together with all Soviet people, are deeply concerned over the fact. We do not want events to take the turn which might lead to the aggravation of tension. We fully support and approve the Statement of Yu. V. Andropov in which he calls people of different social, political and religious background to participate more actively in the anti-war movement.

"The Orthodox Church in Byelorussia, faithful to the thousand-year-old patriotic and peacemaking tradition of the Mother Church, will continue to do her utmost for the good of her Motherland and work for the strengthening of peace and friendship among nations."

Metropolitan Filaret informed V. I. Brovikov in detail about the life and activities of the Minsk Diocese, about the social and patriotic ministry of the clergy and laity and about some other aspects of the diocesan activities.

V. I. Brovikov gave a high appraisal of the peacemaking efforts of the Russian Orthodox Church and expressed his gratitude for the contributions to the Soviet Peace Fund made by the Orthodox parishes in Byelorussia.

Participating in the talk was A. M. Zalessky, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Byelorussian SSR.



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

SEPTEMBER

On **September 21 (8)**, the Feast of the Nativity of the Holy Virgin, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Vasiliy of Brussels and Belgium and Bishop Sergiy of Solnechnogorsk in the Patriarchal Cathedral of the Epiphany.

On **September 23 (10)**, and **30 (17)**, the 13th and 14th Friday after Pentecost, in the evening, Patriarch Pimen read the akathistos before the much-revered icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

On **September 25 (12)**, the 13th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Bishop Sergiy of Solnechnogorsk in the Patriarchal Cathedral.

September 26 (13), the Feast of the Renewal (Consecration) of the Church of the Resurrection of Christ in Jerusalem. On the eve, Patriarch Pimen, officiated at All-Night Vigil together with Bishop Sergiy of Solnechnogorsk in the Church of the Resurrection (Voskresenie Slovescheye), Aksakov Lane, Moscow.

On **September 27 (14)**, the Feast of the Exaltation of the Cross of Our Lord, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the Office of the Exaltation of the Cross together with Bishop Sergiy of Solnechnogorsk in the Patriarchal Cathedral.

OCTOBER

On **October 2 (September 19)**, the 14th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at

All-Night Vigil together with Archbishop Iov of Zarsk in the Patriarchal Cathedral.

October 8 (September 25), the Feast of St. Sergiy, Hegumen of Radonezh, the Miracle Worker.

On the eve, at 3 p. m., in the Trinity Cathedral of the Trinity-St. Sergiy Lavra, His Holiness officiated at Small Vespers with the reading of the Akathistos to St. Sergiy together with Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Yuvenaliy of Krutitsy and Kolomna as well as Archbishop Platon of Sverdlovsk and Kurgan, Bishop Aleksandr of Dmitro and Bishop Sergiy of Solnechnogorsk.

His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Holy Trinity Cathedral together with Archbishop Iov of Zarsk.

On **October 9 (September 26)**, 15th Sunday after Pentecost, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zarsk in the Patriarchal Cathedral.

October 18 (5), the Feast of Sts. Petr, Aleksiy, Iona, Filipp and Ermoegen of Moscow. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Gedeon of Novosibirsk and Barnaul, Archbishop Iov of Zarsk, and Bishop Ioann of Zhitomir and Ovruch. Divine Liturgy was celebrated by His Holiness Patriarch Pimen with the same hierarchs and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

At the Lavra of St. Sergiy

The autumn Feast of St. Sergiy the Hegumen of Radonezh was marked solemnly, as usual, in the Trinity-St. Sergiy Lavra on October 8, 1983.

The cloister of St. Sergiy was visited by numerous pilgrims during the festal days (in accordance with the Lavra's tradition, celebrations in honour of patronal feasts are held three days).

On the eve, His Holiness Patriarch Pimen, the Holy Archimandrite of the Trinity-St. Sergiy Lavra, arrived in the cloister for the feast. The arrival of the Primate of the Russian Orthodox Church was announced by the ringing of the Lavra's bells. At the Holy Gates, His Holiness the Patriarch was met by Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Schools; the Lavra brethren headed by Archimandrite Evseyiy, acting father superior of the Lavra; and by the teachers and students of the Moscow theological schools. To the singing of festal hymns, His Holiness proceeded to the Trinity Cathedral—to the shrine of St. Sergiy.

That same day, in accordance with tradition Small Vespers was conducted with the reading of the Akathistos to St. Sergiy in the churches of the Lavra. His Holiness the Patriarch led the service in the Trinity Cathedral, assisted by Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Yuvenaliy of Krutitsy and Kolomna; Archbishops—Pitirim of Volokolamsk and Platon of Sverdlovsk and Kurgan; Bishops—Aleksandr of Dmitrov and Sergiy of Solnechnogorsk.

His Holiness Patriarch Pimen officiated at All-Night Vigil and celebrated Divine Liturgy in the Trinity Cathedral, with Archbishop Iov of Zarsk.

After the festal moleben, conducted at the shrine of St. Sergiy in the Trinity Cathedral by Archbishop Iov, His Holiness the Patriarch blessed the worshippers and cordially congratulated them on the feast. To the singing of the troparion to St. Sergiy, His Holiness proceeded to the patriarchal chambers, accompanied by the assembly of officiants and the student choir of the Moscow theological schools.

The festal services in other churches of the Lavra were conducted by Metropolitans—Filaret of Kiev and Galich, Aleksiy of Tallinn and Estonia, Filaret of Minsk and Byelorussia, Yuvenaliy of Krutitsy and Kolomna, Aleksiy of Kalinin and Kashin, and Vladimir of Rostov and Novocherkassk; Archbishops—Melkhisiedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Pitirim of Volokolamsk, Platon of Sverdlovsk and Kurgan, Leoniy of Orenburg and Buzuluk, Nikodim of Khar-



Festal moleben in the Lavra square on October 8, 1983, the Feast of St. Sergiy of Radonezh

kov and Bogodukhov, Nikolai of Gorky and Arzamas, Nikon of Perm and Solikamsk, Feodosiy of Smolensk and Vyazma, Pimen of Saratov and Volgograd, Antony of Chernigov and Nezhin, Gedeon of Novosibirsk and Barnaul; Bishops—Valentin of Zvenigorod, Aleksandr of Dmitrov, Anatoliy of Ufa and Sterlitamak, Varlaam of Chernovtsy and Bukovina, Varnava of Cheboksary and Chuvashia, Ioann of Zhitomir and Ovruch, Khrisanf of Kirov and Slobodskoi, Iljan of Kaluga and Borovsk, and Sergiy of Solnechnogorsk.

Ordinations as presbyters and deacons of the students of the Moscow theological schools took place during the Liturgy in the Dormition Cathedral, the Refectory Church of St. Sergiy, and the Academy Church of the Protecting Veil.

Following the divine services in the churches and cathedrals, a festal moleben was conducted in the Lavra square before the processional icon of St. Sergiy by a big assembly of hierarchs, assisted by the Lavra brethren, the clerics from many dioceses of the Russian Orthodox Church and other Orthodox Churches.

After the moleben, His Holiness Patriarch Pimen congratulated and blessed the crowds of pilgrims from the balcony of the patriarchal chambers.

That same day, in the patriarchal chambers, His Holiness received the representatives of other Churches and Christian confessions, who had arrived for the feast.

Visit of the Primate of the Alexandrian Church

In 1983 His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa visited this country twice in connection with a course of medical treatment at the V. P. Filatov Institute of Ophthalmic Diseases in Odessa. His Beatitude's first visit took place in spring. On March 11, the distinguished guest was met at Moscow's Sheremetyevo Airport by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Kirill, representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch; Archpriest Dimitriy Netsvetaev, Exarch of the Patriarch of Moscow to the Patriarch of Alexandria, and other Church officials.

On March 12, His Beatitude Pope and Patriarch Nicholas VI arrived in Odessa accompanied by Bishop Joachim of Babylon and Archpriest Dimitriy Netsvetaev. They were met by Metropolitan Sergiy of Odessa and Kherson; Archimandrite Grigorios Mudzuris, Exarch of the Patriarch of Alexandria in Odessa; representatives of the Odessa Theological Seminary, and the city clergy. As on previous occasions, His Beatitude Pope and Patriarch Nicholas VI stayed at the Dormition Monastery in Odessa.

On March 20, Forgiveness Sunday, after Divine Liturgy celebrated by Metropolitan Sergiy, His Beatitude took part in the Office of Forgiveness and delivered an exhortation.

On March 27, the 1st Sunday in Lent, the Triumph of Orthodoxy, His Beatitude attended Divine Liturgy, which was celebrated by Metropolitan Sergiy who also led the Office of Orthodoxy, in the Dormition Cathedral Church.

On March 29, there was a ceremony in the Dormition Monastery at which several clerics of the Odessa Diocese were awarded orders of the Church of Alexandria. In a speech His Beatitude Pope and Patriarch Nicholas VI noted the efforts of Metropolitan Sergiy and a number of clerics of the Odessa Diocese to provide proper conditions for the fruitful activity of the Alexandrian Church metochion in Odessa. He also thanked them for their brotherly attention to delegates of the Church of Alexandria visiting Odessa.

On the Feast of the Annunciation, Metropolitan Sergiy gave a reception in honour of His Beatitude Pope and Patriarch Nicholas VI at his residence. Among the guests were Bishop Chrysostomos of Dodonis, Bishop Joachim of Babylon and the clergy of the Odessa Diocese. In his speech Metropolitan Sergiy spoke of the peacemaking of the Russian Orthodox Church. His Beatitude also delivered a speech.

On April 12, His Beatitude Pope and Patriarch Nicholas VI left for Moscow where, on April 13, he met His Holiness Patriarch Pimen. At the meeting were His Beatitude's companions and representatives of the Russian Orthodox Church.

The Primates of the Church of Alexandria and of the Russian Orthodox Church exchanged brotherly speeches of greeting.

On April 14, His Beatitude Pope and Patriarch Nicholas VI gave a reception. Among the guests were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and other officials.

On April 15, His Beatitude Pope and Patriarch Nicholas VI left Moscow for Athens accompanied by Bishop Chrysostomos and Bishop Joachim. They were seen off at Sheremetyevo Airport by His Holiness Patriarch Pimen; Metropolitan Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Archbishops—Pitirim of Volokolamsk, Platon of Sverdlovsk and Kurgan, Iov of Zarsk and other representatives of the Russian Orthodox Church.

* * *

His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa was again in our country from July 29 to September 12, 1983.

On July 29, the Primate of the Church of Alexandria was met at Sheremetyevo Airport by His Holiness Patriarch Pimen of Moscow and All Russia; deputy heads of the Department of External Church Relations—Archbishop Platon of Sverdlovsk and Kurgan and Archbishop Iov of Zarsk; Archpriest Dimitriy Netsvetaev, Exarch of the Patriarch of Moscow to the Patriarch of Alexandria, and other officials. His Beatitude Pope and Patriarch Nicholas VI was accompanied by Archimandrite Theoktistos Samios, assistant to the Exarch of the Patriarch of Alexandria in Athens. On the same day the Primates of the two Sister Churches held a brief talk.

On Sunday, July 31, His Beatitude Pope and Patriarch Nicholas VI attended the service in the Church of the Icon of the Mother of God "The Sign" (St. Tryphon Church). After the service the rector and the church council gave a dinner in honour of the distinguished guest.

On the same day, His Beatitude Pope and Patriarch Nicholas VI arrived in Odessa accompanied by Archimandrite Theoktistos Samios of the Alexandrian Metochion in Athens, and Archpriest Dimitriy Netsvetaev.

They were met at Odessa Airport by Metropolitan Sergiy of Odessa and Kherson and clerics of the Odessa Diocese.

On August 1, the eve of the Feast of St. Elijah the Prophet, His Beatitude attended the service in the St. Elijah Church in Odessa.

On August 5, His Beatitude visited the Odessa Theological Seminary. He left the following entry in the distinguished visitors' book: "May the Lord enlighten the teachers and students of the seminary to help fulfil their mission; so that the Name of the Lord and His Holy Church may be glorified through them. I wish happiness and prosperity to the noble Russian people."

On August 9, His Beatitude Pope and Patriarch Nicholas VI went to the Alexandrian metochion in Odessa accompanied by Metropolitan Sergiy. He also visited the Holy Trinity Church at Krivaya Balka in Odessa, the Ascen-



March 29, 1983. His Beatitude Pope and Patriarch Nicholas VI of Alexandria, Metropolitan Sergiy of Odessa and Kherson, Archbishop Agafangel of Vinnitsa and Bratslav, and Bishop Joakim of Babylon with the clerics of the Odessa Diocese, awarded the orders of the Alexandrian Orthodox Church, in the Odessa Monastery of the Dormition

on Church in the village of Nerubaiskoye and the Church of the Nativity of the Blessed Virgin in the village of Usatovo.

On August 13, Metropolitan Sergiy gave a reception in honour of His Beatitude Pope and Patriarch Nicholas VI during which he addressed his guest with a speech.

On August 15, His Beatitude Pope and Patriarch Nicholas and his party left for Tbilisi at the invitation of His Holiness and Beatitude Ecumenical Patriarch Iliya II of All Georgia. They were seen off at Odessa Airport by Metropolitan Sergiy of Odessa and Kherson and members of the clergy.

On September 7, the Primate of the Church of Alexandria returned to Moscow. On September 9, the name-day of His Holiness Patriarch Pimen, His Beatitude Pope and Patriarch Nicholas VI attended the service led by His Holiness Patriarch Pimen in the Holy Trinity (St. Pimen) Church. Later in the day he attended the festal reception.

On September 10, His Beatitude Pope and Patriarch Nicholas VI of Alexandria, and His Holiness Patriarch Pimen of Moscow and All Russia met and had a brotherly talk. Taking part in the talk were Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; Protopriest Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen; Archimandrite Grigorios Mudzuris and Archpriest Dimitriy Netsvetaev.

On September 12, His Beatitude Pope and Patriarch Nicholas VI left Moscow accompanied

by Archimandrite Grigorios Mudzuris. They were seen off at the airport by His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Platon of Sverdlovsk and Kurgan, Archpriest Dimitriy Netsvetaev, and other executives of the Church.

In the churches of the Odessa Diocese he visited, His Beatitude Pope and Patriarch Nicholas delivered homilies in which he called upon the faithful to translate into life above all the Gospel commandment of love, to preserve the Orthodox traditions, and to pray for peace throughout the world. "The Church and the State must pursue the same goal," he stressed, "the attainment of peace, and through peace will come the general well-being of nations." His Beatitude appraised highly the contribution to Christian peacemaking made by His Holiness Patriarch Pimen and noted the special importance in principle of the Message of His Holiness to US President R. Reagan. The message speaks with bitterness and grief of President Reagan's bellicose calls which sow animosity and hatred and threaten universal peace. It also states the firm stand of the Russian Orthodox Church on important international issues and her concern for the destinies of the world.

We believe that these visits of His Holiness Pope and Patriarch Nicholas VI will serve to further strengthen bilateral relations between our Churches and to consolidate blessed peace among nations.

**Archpriest Viktor PETLYUCHENKO,
OTS teacher**

St. Trifon of Pechenga, Miracle Worker of Kola

In the history of the enlightenment of the northern peoples inhabiting the Kola Peninsula, the best known preachers of the Christian Faith are Archimandrite Feodorit¹ and St. Trifon of Pechenga (1495-1583).

St. Trifon, in the world Mitrofan, was born in Torzhok into the family of a priest. The pious life of his parents and ecclesiastical upbringing had a benevolent influence upon him; from childhood he became attached to the House of God, always tried to be the first to come to church and sang and read earnestly on the clerics. The often heard antiphonal words at Matins: "The life of hermits is blissful, Divine zeal gives them wings", penetrated deep into his heart. One day, while he was praying alone in the forest, the youth heard a voice from above saying: "This is not thy place: an unenlightened and thirsting land awaits thee!" [1, p. 391]. The words staggered the lad. St. Trifon turned with his whole heart to God and decided to dedicate himself entirely to the service of the Church. As it says in his *Life* the words he had heard preoccupied him greatly: "What does 'a thirsting land' mean?" he reflected. "It cannot mean land literally, but a pagan nation thirsting for the Gospel tidings...." With this in mind the youth left his native region in order to serve the Lord wherever the Lord might send him to preach the Divine Truth [2, p. 6].

In obedience to his spiritual calling, St. Trifon departed for the coast of the Northern Ocean (now the Barents Sea), to the Kola Peninsula, which was inhabited in those days by semi-savage tribes of Lapplanders who worshipped stones. The Roman historian of the 2nd century, Tacitus, mentions the Lapps as tribes which do not know metal, procure food by hunting with arrows that have stone or bone heads. The priests, who practised witchcraft, the *kebuns*, had great influence over the simple Lapps; there were, generally speaking, "meek, timid, honest, gay, hospitable people, humble in their family life, and respectful to elders".

St. Trifon used trade as an excuse to establish contacts with the Lapps. For several years he merely observed their life and customs of the Lapps and studied their language thoroughly. Only then did St. Trifon begin to preach to them the Holy Gospel.

At first, most likely, the burden of the apostolic labour in those harsh conditions he bore alone, without outside help. Russian fishermen and hunters, however, did come to those remote places from time to time. In Kola (a very old settlement mentioned in the chronicle of 1264) there was even a chapel built for them, but farther on along the Pechenga River there were neither churches nor chapels; an extensive field of action lay open before this preacher who was filled with zeal for Christian Truth.

In the beginning the Lapps perceived the lofty Christian teaching with great difficulty. Instigated by the priests they persecuted the saint; they attempted to kill him more than once, but the Lord protected His servant. St. Trifon bore humbly all kinds of abuse, he was sworn at, beaten and threatened; when the malice got especially bitter he retired into the hills, but inevitably on the following day he returned to preach. The Lapps were moved by his amazing patience, meekness, humbleness, and disarmingly good nature, his selfless love for them and the power of his sermon. The number of people who took the Gospel Word to heart increased.

St. Trifon's many years of apostolic labour resulted in numerous Lapps coming to believe in the Lord Jesus Christ and getting ready to receive Holy Baptism. St. Trifon, however, hesitated to baptize them because he was not ordained (at that time he was not even professed).

And so the holy ascetic went to see Archbishop Makariy (1526-1542) in Novgorod and petitioned him for a charter to build a church and appoint a priest to it. The charter was granted and St. Trifon took with him from Novgorod builders who followed the inspired preacher to the distant and harsh

region, not so much for money as for love of God. Together with the carpenters the saint carried heavy beams on his shoulders over several versts to the building site of the Church of the Holy Life-Giving Trinity. Working in the daytime, he spent nights in prayer, but always found time to strengthen faith in the new converts. The church was soon finished, but there was no one to consecrate it; three years passed but a priest was not sent from Novgorod. In the then small settlement of Kola, located 150 versts from the new church, St. Trifon found Hieromonk Iliya who not only consecrated the church, baptized numerous Lapps who believed, but professed the saint himself.²

From then on St. Trifon had another goal—to found a monastery on Pechenga and dedicate it to the Holy Trinity. It says in the chronicle for the year 1531: "Lapps from the Murmansk Sea, from the rivers Pola and Tuloma arrived in Great Novgorod, and asked Archbishop Makariy to give them antimensia and priests to consecrate the churches of God and to illumine them with Holy Baptism. The God-loving Archbishop Makariy sent priests and deacons, and they consecrated the churches of the Annunciation of the Blessed Virgin and of St. Nicholas and baptized great numbers of the Lapps, even beyond Svyatoi Nos" (name of the cape) [3, p. 330].

While engaged in the difficult labour of organizing the Pechenga Monastery, St. Trifon continued zealously to preach the Gospel to the Lapps. God blessed his labour: some of the Lapps dedicated themselves to the service of the Lord and took monastic vows, others gave money and food to the monastery, and still others donated lands, lakes and economically valuable coastal strips to the monastery.

From 1557, for eight years, there was great hunger in these northern regions. Severe frost killed off the plants. In those years St. Trifon, accompanied by several monks, travelled throughout the Novgorod land begging for charity to be sent to the monastery and the newly converted Lapps.

In order to get a charter of protection for the monastic estates, St. Trifon travelled, together with the Blessed

Feodorit, to Moscow. In the capital they were received by Tsar Ivan IV who recognized in them the two "hallowed monks" who had appeared to him the night before in a vision and had conversed with him [1, p. 403]. Ivan IV gave St. Trifon not only the charter of protection which covered lands, waters, farming and forest lots and fisheries which were donated to the House of the Life-Giving Trinity by the newly converted Lapps, but endowed the cloister with church requisites and bells.

Having served the Lord from his youth and borne much sorrow and misfortune for His sake, in his old age this wonderful ascetic endeavoured still more to please God. One day he acquired in Kola millstones operated by hand for the cloister, which needed them badly, and carried them on his shoulders over tens of versts to the monastery despite the fact that the brethren and his disciples had begged him not to tire himself with heavy labour. "Brethren," he retorted, "a heavy burden rests on the descendants of Adam from birth to death; it is better to hang a stone round one's neck than to tempt the brethren with idleness" [3, p. 331]. Through his feats, St. Trifon had attained great spiritual power. Once, a wild bear entered his cell, upset the kneading trough, and began eating the dough. The ascetic ordered the wild beast severely: "Jesus Christ, the Son of God, commands thee to leave the cell and stand at attention!" The bear meekly left the cell and stood by the saint [2, p. 13].

All his life the saint built churches. Thus in 1565, on the river Paza forty versts from Pechenga, he built a church and dedicated it to the Holy Martyrs Sts. Boris and Gleb. In the last years of his life, the starrets often retired from the cloister to the hermitage where he had built a chapel in honour of the Dormition of the Most Holy Mother of God, and prayed there in solitude. In his will he asked to be buried in this hermitage.

Before his death, St. Trifon called to his bedside his disciples, Hegumen Guriy, and several of the brothers, and told them not to grieve over his death, but to remember constantly their heavenly home where "there is no death, where there is eternal light and one day is better than a thousand" [2, p. 15].

The saint departed on December 15, 1583, he had lived to a venerable age and spent over 60 years on the Pechenga. Local celebration and glorification was established soon after his departure.

The fate that overtook the cloister, founded by St. Trifon, was a hard one. During the invasion of the Swedes in 1590, the prophecy of the starets was fulfilled: a week before Christmas the enemy troops burned down the monastery church with the relics of the saint. The Swedes also tortured to death Schema-Hieromonk Iona (feast day, December 15), a disciple of St. Trifon. Tradition has it that for a whole week the Swedes hesitated before attacking the monastery, believing that within its walls was a strong armed force.

On Christmas Day, they broke into the monastery³ and dealt cruelly with the unarmed and peaceful monks: Hegumen Guriy, the priests, and other sufferers "bore the tortures in silence" [2, p. 20]. One hundred and sixteen monks and novices were killed. Left alive were only those who happened to be away from the monastery on obedience. Upon their return they buried their murdered brethren.

There is an old document in the Norwegian Government Archives—apparently, a report of the governor sent to Copenhagen, containing the list of those killed and a description of the destruction. The document reveals a picture of the tragedy which took place almost four hundred years ago. Nothing was left of the monastery except the bathhouse and two dugouts. By order of Tsar Feodor Ioannovich, the monastery was transferred to Kola for safety.⁴

In 1619, a monastery was built near Kola which became known as the New Kola-Pechenga Monastery, but it was abolished and attached to the Kola Cathedral in the reign of Catherine II in 1764. On the spot where the first Pechenga monastery stood, a church was built and dedicated to St. Trifon; and over the grave of the saint—the Church of the Presentation of the Lord.

St. Trifon has helped seafarers suffering shipwreck who invoked his name with faith [4, p. 392]. He also became renowned for the many healings by his grave [2, p. 40].

NOTES

¹ Archimandrite Feodorit (1480-1577) is the enlightener of the Lapps in the south-eastern part of the Kola Peninsula. He was a native of Rostov and a monk of the Solovetski Monastery. Father Feodorit learned the language of the Lapps and translated many prayers into it. Some sources aver that he baptized up to 2,000 Lapps in one day. After 20 years on the coasts of the Kola Peninsula, Father Feodorit was for two years the superior of one of the monasteries in Novgorod, then for five years the archimandrite of the Monastery of St. Evfimiy in Suzdal. In 1554, he was imprisoned on false charges in the Monastery of St. Kirill of Beloye Ozero; subsequently, after being justified, he retired to the Monastery of the Saviour in the bend of the Vologda River. There are two versions of his death. One says that Archimandrite Feodorit was drowned by order of Ivan IV for daring to intercede for Prince Kurbsky who was at one time his spiritual son [3, p. 332]. According to the other version, he died peacefully in retirement (*Vologda Diocesan Gazette*, 1867, No. 13).

² This hieromonk is identified with Iliya whom Archbishop Makariy of Novgorod sent in 1534 and 1535 to preach to the Karelians and other tribes [5, p. 329; *Complete Collection of Russian Chronicles*. St. Petersburg, Vol. V, pp. 73-74; Vol. VI, pp. 292-296].

³ According to Russian sources—in 1590, sources abroad—in 1589. The difference is explained by the fact that the New Year was marked in Russia on September 1 and not on January 1 as in Western Europe.

⁴ Tsar Feodor began to patronize the monastery after he was saved by St. Trifon during the siege of Narva (1590): while Feodor slept in his tent he dreamt of St. Trifon who commanded: "Arise, Sire, and leave the tent, otherwise you shall be killed" [2, p. 17]. No sooner had the tsar left the tent than a shell exploded right on his bed.

SOURCE MATERIALS

(1) *Zhitia svyatykh Rossiiskoi Tserkvi, takzhe i slyvanskikh* (The Lives of Saints of the Russian Church as well as Slavonic and Georgian, December), St. Petersburg, 1856.

(2) N. Korolkov. *Skazanie o prepodobnomu Trifone, Pechengskom chudotvortse, prosvetitele loparei, i ob osnovannoi im obiteli* (The Story of St. Trifon the Miracle Worker of Pechenga, the Enlightener of the Lapps, and of the Monastery He Founded). 5th edition, St. Petersburg, 1910.

(3) M. V. Tolstoy. *Rasskazy iz istorii Russkoi Tserkvi* (Stories from the History of the Russian Church). 7th edition, Moscow, 1901, Books 1-5.

(4) *A Manual for Churchmen*. Moscow Patriarchate publication, 1978, Vol. II.

(5) Makariy, Archbishop of Lithuania and Vilna. *Istoria Russkoi Tserkvi* (History of the Russian Church). St. Petersburg, 1870, Vol. VI.

(6) *Sluzhba prepodobnomu Trifonu Pechengskomu* (Service to St. Trifon of Pechenga). Moscow, 1883.

Archpriest Aleksandr KRAYCHENKO

A Visit to Japan

A delegation of the Moscow Patriarchate stayed in Japan from August 10-18, 1983, at the invitation of the Patriarchate of the Japanese Autonomous Orthodox Church. His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan. The delegation consisted of Archbishop Nikodim of Kharkov and Bogodukhov (head of the delegation); Archimandrite Iosif Pustoutov, of the Moscow Diocese; and Protodeacon Vasily Diolog of the Cathedral Church of the Annunciation in Kharkov.

During their stay in Japan the delegation visited the churches of the Japanese Autonomous Church in Tokyo, Yokohama, Kyoto, Nara and Osaka, and got acquainted with the religious life of the country.

The members of the delegation saw His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, several times.

On August 14, the 7th Sunday after Pentecost, His Eminence Metropolitan Theodosius concelebrated Divine Liturgy with members of the delegation in the Tokyo Cathedral Church of the Resurrection (Nikolai-Do).

At the end of the Liturgy, Metropolitan Theodosius and Archbishop Nikodim exchanged greetings. Archbishop Nikodim presented His Eminence Metropolitan Theodosius with a Vladimir Icon of the Mother of God, a gift from His Holiness Patriarch Pimen.

After the Liturgy, Archbishop Nikodim and members of the delegation met Bishop Nikolai of Mozhaïsk, Dean of the Patriarchal Podvorye in Tokyo, and the clerics and parishioners of the podvorye.

On August 11, members of the delegation were received by L. A. Chizhov, Chargé d'Affaires a. i. of the Soviet Union in Japan.

NEWS FROM THEOLOGICAL SCHOOLS

New Academic Year at the Odessa Theological Seminary

The new academic year began in the Odessa Theological Seminary on September 1, 1983. Archimandrite Palladiy, assistant rector of the seminary, teachers and students in Holy Orders concelebrated Divine Liturgy in the Dormition Church of the Odessa Monastery of the Dormition. The lity was said for the deceased teachers and students of the seminary. One of the teachers, Hegumen Filaret, led the moleben with the blessing of water in the Seminary Church of St. Andrew the First-Called. Then the church and seminary premises were spersed.

A solemn meeting took place in the assembly hall of the seminary. It was chaired by Metropolitan Sergiy of Odessa and Kherson. Archimandrite Palladiy opened the meeting and read out the list of new seminarians. He also

read the telegram from His Holiness Patriarch Pimen to the Odessa Theological Seminary: *May the Lord help you in your labour for the upbringing of new pastors of the Church. Patriarch Pimen.*

Metropolitan Sergiy delivered an archpastoral exhortation on the significance of theological education for the future priest in his pastoral service of the Church of Christ.

On September 2, Metropolitan Sergiy, assisted by Archimandrite Palladiy, teachers and students in Holy Orders, led the akathistos before the deeply revered Kasperovskaya Icon of the Mother of God in connection with the beginning of the academic year.

Hegumen TIKHON,
Secretary of the OTS Board

New Academic Year at the MTA Postgraduate Department

On October 8, 1983, the Feast of St. Sergiy of Radonezh, the new academic year of the Postgraduate Courses began at the Moscow Theological Academy (Trinity-St. Sergiy Lavra). The ceremony on the occasion was attended by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate; Archbishop Platon of Sverdlovsk and Kurgan, and Bishop Sergiy of Solnechnogorsk — deputy heads of the DECR; Prof. A. I. Osipov, head of the Postgraduate Department; Prof. K. M. Komarov and Prof. K. E. Skurat.

Following a short prayer for the beginning of the academic year, Metropolitan Filaret opened the solemn meeting and conveyed the blessing of His Holiness Patriarch Pimen to the professors and students.

Then Vladyka Filaret spoke of the great task facing the postgraduate students. He wished them success in adapting theory to practice, as well as good health, patience and assurance that the work which they were beginning that day was necessary and useful for the Church.

The solemn meeting ended with the singing of "It Is Meet".

Hegumen TIKHON



Above: October 8, 1983. Prof. A. I. Osipov (right), head of the Postgraduate Department of the MTA, delivering an address of greeting. In the centre, sitting at table: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. Below: postgraduate students of the MTA.

Arkhangelsk Diocese On June 13, 1982, the 1st Sunday after Pentecost, of All Saints, Bishop Isidor of Arkhangelsk and Kholmogory celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of All Saints in Arkhangelsk. During the Liturgy the archpastor ordained Deacon Aleksiy Popovich presbyter, and Ioann Bayur—deacon to serve in the Church of the Kazan Icon of the Mother of God, in the town of Kirovsk, Murmansk Region. After the Liturgy the archpastor exhorted the newly ordained presbyter and deacon, reminding them of their responsibility before the Chief Shepherd and our Saviour for even a single lost sheep.

On June 20, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, Bishop

Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in one of the most distant parishes of the diocese, in the Church of the Epiphany in the village of Veligodskoe, Arkhangelsk Diocese.

On July 18, the 6th Sunday after Pentecost, the Feast of the Invention of the Holy Relics of St. Sergiy the Hegumen of Radonezh, Bishop Isidor celebrated Divine Liturgy in the Prayerhouse of St. Sergiy in the village of Shirshi, Primorski District, Arkhangelsk Region. Then a festal procession was held.

On July 21, the Feast of the Kazan Icon of the Holy Mother of God, Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Kazan Icon of the Mother of God in the town of Kirovsk,



August 15, 1982, the Church of St. Martin the Confessor in Arkhangelsk. Archbishop Nikodim of Kharkov and Bogodukhov, Bishop Damaskin of Poltava and Kremenchug, and Bishop Isidor of Arkhangelsk and Kholmogory concelebrating Divine Liturgy

Murmansk Region. A festal procession was held after the Liturgy.

Chernigov Diocese On July 23, 1983, the Feast of St. Antony of the Caves, the name-day of Archbishop Antony of Chernigov and Nezhin, Vladyka Antony celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of the Resurrection in Chernigov, assisted by Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, who had arrived at the invitation of the ruling hierarchy, and the clerics of the Chernigov and Sumy dioceses.

The Liturgy was attended by distinguished foreign guests: H. E. Dau ali Sueidan, Ambassador of Libya, and H. E. Guy de Muyzer, Ambassador of Luxembourg, with their families.

After the Liturgy, Archpriest Nikolai Putrya, Superintendent Dean of the Korop Church District, preached. Then a moleben was said to St. Antony of the Caves and "Many Years" sung.



August 12, 1983, the Cathedral Church of the Resurrection in Kostroma. Archbishop Kassian of Kostroma and Galich celebrating Divine Liturgy on the 60th anniversary of his ordination

Kostroma Diocese *An archpastor's jubilee* On August 12, 1983, the Feast of the Martyr St. John the Warrior, the believers of the Kostroma Diocese marked the 60th anniversary of Archbishop Kassian of Kostroma and Galich's ordination.

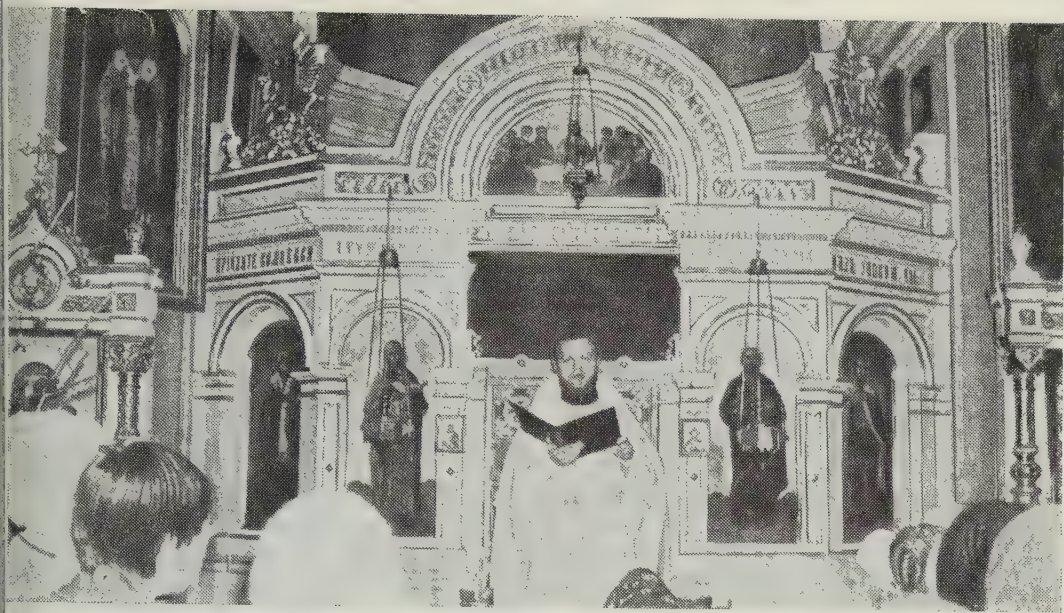
Archbishop Kassian (secular name Sergei Nikolaevich Yaroslavsky) was born on August 10 (23), 1899, in the village of Zolotoruchie of the former Uglich Uezd, Yaroslavl Gubernia, into a priest's family. The future pastor came to love Christ since a child. After finishing the theological schools, he took up the preaching of the Word of God with great zeal and, with the blessing of Archbishop Serafim (Samoilovich) of Uglich, he delivered homilies in the Uglich churches.

Sergiy Yaroslavsky was ordained deacon on the Feast of the Martyr St. John the Warrior, August 12, 1923, and two days later he was ordained presbyter in the Dormition Cathedral of the town of Rostov Velikiy. He served in the parishes of his native Uglich and the Uglich District; for some years he was the superintendent dean.

In 1948, Father Sergiy was professed with the name of Kassian, and by Holy Easter of 1949 he was raised to the rank of hegumen. In 1958, Hegumen Kassian graduated from the Correspondence Courses of the Leningrad Theological Academy with the degree of Candidate of Theology for his work "The Teachings of the Sacraments in the Works of the Holy Fathers and Teachers of the Church of the 2nd and 3rd Centuries". In early March, 1961, His Holiness Patriarch Aleksiy raised him to the rank of archimandrite, and on March 26, in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra he was consecrated Bishop of Uglich.

In 1963, Vladyka Kassian was made Archbishop of Novosibirsk and Barnaul and in 1964, Archbishop of Kostroma and Galich.

On August 12, 1983, in the Cathedral Church of the Resurrection in Kostroma, Archbishop Kassian celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, assisted by the clerics of the diocese. Before the moleben of thanksgiving, Archbishop Kassian pra-



January 9, 1983, the Church of St. Aleksandr Nevsky in Minsk. Father Pavel Latushko reading the Christmas Message of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, to the parishioners

verfully commemorated his parents, spiritual fathers and mentors. With special warmth he spoke of "the very valuable lessons of that great hierarchy of the Russian Orthodox Church—His Holiness Patriarch Aleksiy"—paternally given to him after his episcopal consecration.

After the thanksgiving moleben, Archbishop Kassian was presented, with His Holiness Patriarch Pimen's gift—an icon of the Saviour. The clergy of the diocese cordially congratulated their archpastor.

Vladyka Kassian received numerous congratulatory telegrams and letters from the archpastors, clergymen and laymen of the Russian Orthodox Church.

Minsk Diocese On February 6, 1983, the 35th Sunday after Pentecost, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Metropolitan Antony of Surozh concelebrated Divine Liturgy in the Cathedral Church of the Holy Spirit in Minsk and, on the eve, officiated at All-Night Vigil. During the All-Night Vigil, Metropolitan Filaret cordially welcomed Vladyka Antony to the Byelorussian land. In his response, Metropolitan Antony thanked Metropo-

litan Filaret, the clergy and parishioners for their hospitality and love. During the Liturgy, the distinguished guest preached a sermon about Blind Bartimaeus (see *JMP*, 1983, No. 6). Metropolitan Antony ordained Deacon Aleksandr Goncharov presbyter to serve in the Trinity Church in the village of Volno, Brest Region.

On February 7, the Feast of St. Gregory of Nazianzus, Metropolitan Antony celebrated Divine Liturgy in the Church of St. Nicholas at the Zhirovitsy Monastery of the Dormition and preached a sermon on monasticism.

* * *

With the blessing of Metropolitan Filaret of Minsk and Byelorussia, from January 25 to 28, 1983, in the Zhirovitsy Monastery of the Dormition, a meeting of the younger clergymen of the Minsk Diocese was held. It was led by Bishop Afanasiy of Pinsk, Vicar of the Minsk Diocese; Archimandrite Konstantin, Father Superior of the Zhirovitsy Monastery; Archpriest Mikhail Buglakov, Secretary of the Minsk Diocesan Administration, and Archimandrite Stefan, superintendent dean of the monastery.

The meeting gave the young priests a chance to solve various problems in li-

turgical practice and parish life. Bishop Afanasiy talked about the Euchologion and shared with them his own experience as a parish priest. Special attention was paid to the moral qualities of a pastor, his relationship with the flock, the members of the church council and the diocesan administration.

Archimandrite Stefan, the superintendent dean of the monastery, gave a talk on the Liturgicon.

Archpriest Mikhail Buglakov, Secretary of the Minsk Diocesan Administration, informed those present of the new publications of the Moscow Patriarchate—*The Manual for Churchmen* (Vols. 1-3), and the *All-Night Vigil and Liturgy*.

Of great interest was the talk on Church singing given by Deacon Nikolai Avsievich of the Minsk cathedral church. He spoke of the history of Church singing and touched upon some questions of liturgical aesthetics.

Bishop Afanasiy gave the final talk of the meeting. Then there was an exchange of views, and experienced pastors gave practical advice to beginners.

On March 23, the Wednesday of the 1st week in Lent, Metropolitan Filaret of Minsk and Byelorussia read the Great Canon of St. Andrew of Crete in the Church of the Protecting Veil in Baranovichy.

On March 24, the Thursday of the 1st week in Lent, Metropolitan Filaret, after the reading of the Great Canon of St. Andrew of Crete in the Church of St. Nicholas in the Zhirovitsy Monastery of the Dormition, professed Ekaterina Gurko with the name of Maria, in honour of St. Mary of Egypt.

Mother Maria fulfils her obedience in the Church of the Resurrection in Rabat, Morocco. She is the daughter of General Vasiliy Iosifovich Gurko, who demonstrated great courage and military skill during the Russo-Japanese War of 1904-1905. From childhood she was brought up in the Orthodox traditions of the Russian Church, and now, far away from the Motherland, she sacredly preserves her devotion to the Mother Church and her native country.

On May 6, Good Friday, and May 7, Holy Saturday, Metropolitan Filaret conducted divine services in the cathedral church. During the Liturgy on Holy

Saturday, he ordained Deacon Vladimir Solomakhin presbyter to serve in the Dormition Church at the village of Ganuta, Minsk Region.

On Holy Easter, Dr. Philip Potter, General Secretary of the World Council of Churches, accompanied by Protopresbyter Prof. Vitaliy Borovoi, the representative of the Russian Orthodox Church to the WCC, arrived in Minsk. The guests attended Paschal Vespers in the cathedral church.

On May 9, Easter Monday, Vladyka Filaret celebrated Divine Liturgy in the Church of St. Aleksandr Nevsky at the Minsk military cemetery.

The Liturgy was attended by Dr. Ph. Potter who read the Gospel lesson in French during the festal procession round the cathedral.

Metropolitan Filaret congratulated the parishioners on Holy Easter and presented an Easter egg to Dr. Ph. Potter.

That same day, Dr. Ph. Potter visited the Khatyn memorial complex, a monument to those who perished during the Great Patriotic War of 1941-1945.

In the evening, Metropolitan Filaret officiated at Paschal Vespers in the Church of the Protecting Veil in Baranovichy. It was Victory Day and many veterans of the Great Patriotic War were among the worshippers. Metropolitan Filaret preached a sermon. During Vespers, he presented an ornamented cross—a patriarchal award for Holy Easter—to Archpriest Aleksandr Dzichkovsky, Superintendent Dean of the Baranovichy Church District.

Sumy Diocese On January 18, 1983, the eve of Epiphany, and on January 19, on the feast day itself, Archbishop Antoni of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, celebrated Divine Liturgy in the Sumy Cathedral Church of the Transfiguration. After the Liturgy, he officiated at the Great Blessing of the Waters and then preached a sermon.

On April 3, the 2nd Sunday in Lent, and April 7, the Feast of the Annunciation of the Blessed Virgin, Archbishop Antoni celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. During the



The Church of St. Elijah the Prophet of God in Sumy

Liturgy on April 3, he ordained Ioann Novgorodsky deacon, and on April 7—Deacon Valentin Prikhodko presbyter.

On April 18, the Monday of the 5th week in Lent, with the blessing of Archbishop Antoni, the confession of the diocesan clergy was heard by Archpriest Grigoriy Kurylas, the father confessor of the diocese in the cathedral church. After the Confession, the archpastor had a talk with the rectors of churches.

On May 10, Easter Tuesday, the Feast of the Iberian Icon of the Mother of God, Archbishop Antoni celebrated Divine Liturgy in the cathedral church. At the Lesser Entrance he presented the patriarchal awards for Holy Easter to the clerics of the diocese.

On May 15, the 2nd Sunday in Lent, of St. Thomas the Apostle, Archbishop Antoni celebrated Divine Liturgy in the Church of St. Basil the Great in the town of Romny. At the Lesser Entrance,

the archpastor presented a patriarchal award, the mitre, to Archpriest Nikolai Bondar, Rector of the Trinity Prayerhouse in Romny.

Volyn Diocese On March 27, 1983, the 1st Sunday in Lent, the Triumph of Orthodoxy, Archbishop Damian of Volyn and Rovno celebrated Divine Liturgy in the Cathedral Church of the Trinity in Lutsk. During the Liturgy he ordained Deacon Feodor Shilan presbyter. The moleben was sung for the Sunday of the Triumph of Orthodoxy.

On April 7, the Feast of the Annunciation of the Blessed Virgin, during Divine Liturgy in the cathedral church, Vladyka Damian ordained Deacon Georgiy Bloshchenko presbyter, and on April 10, the 3rd Sunday in Lent, of the Veneration of the Holy Cross, he ordained Simeon Golovchuk deacon, and Deacon Pavel Davidyuk, presbyter.

On May 1, the Feast of the Entrance of Our Lord into Jerusalem, Palm Sunday, Archbishop Damian celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. During the All-Night Vigil, the archpastor presented a patriarchal award for Holy Easter, the mitre, to Archpriest Vasily Shakh.

On May 2, Holy Monday, Archbishop Damian celebrated in the cathedral church the Liturgy of the Presanctified Gifts. During the service he presented a patriarchal award for Holy Easter, the mitre, to Archpriest Petr Ustyanchuk, Superintendent Dean of the Rovno Church District.

Voronezh Diocese *Jubilee celebrations.* On August 26, 1983, the Feast of St. Tikhon of Zadonsk the Bishop of Voronezh, and on the eve, solemn celebrations for the 200th anniversary of the saint's departure were held in Voronezh.

On the eve of the feast, Bishop Medodiy of Voronezh and Lipetsk sent a telegram of greeting to His Holiness Patriarch Pimen. His Holiness sent a telegram in response: *Congratulate you on the feast. My thanks for your memory and prayers. Patriarch Pimen.*

That same day, Archbishop Pitirim of Volokolamsk, Head of the Publishing

Department of the Moscow Patriarchate, accompanied by the staff members of the department, arrived in Voronezh to participate in the celebrations. At the railway station the guests were met by Bishop Mefodiy of Voronezh and Lipetsk, Hegumen Daniil, Dean of the Cathedral Church of the Protecting Veil in Voronezh, and other clerics of the diocese.

In the Cathedral Church of the Protecting Veil, one of whose chapels is dedicated to St. Tikhon, the guests from Moscow were welcomed by the clergy of the cathedral and other city churches, and numerous believers. Archpriest Petr Petrov, the ecclesiarch of the cathedral, greeted Archbishop Pitirim. Vladyka Pitirim congratulated all those present on the forthcoming feast of St. Tikhon the Bishop of Voronezh and on their patronal feast.

Archbishop Pitirim and Bishop Mefodiy paid a visit to the Voronezh Regional Executive Committee and were received by I. M. Shabanov, the first vice-chairman of the committee.

The film, "In the Name of the Sacred Gift of Life", about the world peace conference of religious workers held in May 1983 in Moscow was shown by the guests from the Publishing Department at the diocesan administration for its staff members and the clergy.

That same day, Archbishop Pitirim and Bishop Mefodiy arrived at the Church of the Life-Giving Trinity in Zadonsk. The archpastors were welcomed with bread and salt by the rector, Archpriest Vladimir Kondratyuk, the churchwarden, the clergy and parishioners of the church. Archpriest Serafim Bychok, Superintendent Dean of the Elets Church District, delivered an address of greeting.

In the evening, in the same church, Small Vespers was conducted with the reading of the Akathistos to St. Tikhon the Miracle Worker of Zadonsk. The All-Night Vigil was led by Archbishop Pitirim and Bishop Mefodiy, who were assisted by the clergy. The church was crowded with worshippers.

On August 26, Archbishop Pitirim and Bishop Mefodiy concelebrated Divine Liturgy in the same church. The festal moleben was followed by a procession round the church.

After the service, the archpastors and assisting clergy laid flowers at the monument to the warriors who fell in the Great Patriotic War of 1941-1945 in the public garden which is opposite the Zadonsk Monastery of the Vladimir Icon of the Mother of God (see photo on p. 4 of inset).

That same day, Archbishop Pitirim and Bishop Mefodiy left for the town of Elets to visit Hieromonk Nektariy who is an invalid. They inspected the magnificent Cathedral of the Resurrection of the Lord and returned to Voronezh. In the evening the guests left for Moscow.

Voroshilovgrad Diocese On May 12, 1983, Easter Thursday, Metropolitan Sergiy of Odessa and Kherston, Administrator of the Voroshilovgrad Diocese, officiated at Paschal Vespers in the Church of St. Nicholas in Donetsk. At the Lesser Entrance, the archpastor presented to the clergy of the Donetsk and Zhdanov deaneries the awards bestowed by His Holiness Patriarch Pimen and his own hierarchal awards on the occasion of Holy Easter.

After the service, the archpastor preached a sermon on the Resurrection of Christ, he wished the parishioners joy in the Risen Lord, Who gave us the hope of Resurrection and Eternal Life.

On May 13, Easter Friday, the Feast of the Icon of the Mother of God "Life-Bearing Source", Metropolitan Sergiy, assisted by the diocesan clerics, celebrated Divine Liturgy in the St. Nicholas Cathedral in Gorlovka. At the Lesser Entrance, he bestowed awards for Holy Easter upon the clerics of the Gorlovka and Slavyansk deaneries.

On May 14, Easter Saturday, Metropolitan Sergiy celebrated Divine Liturgy, and, on the eve, officiated at Paschal Vespers and Matins in the Church of the Kazan Icon of the Mother of God in Makeyevka.

On May 15, the Sunday of St. Thomas the Apostle, Metropolitan Sergiy celebrated Divine Liturgy in the Cathedral Church of Sts. Peter and Paul in Voroshilovgrad and during the Liturgy he presented patriarchal and archpastoral awards for Holy Easter to the clerics of the diocese.

Archpriest Nikolai Konstantinovich KOKLA

The Dean of the Orthodox Transfiguration Cathedral in Tallinn, Archpriest Nikolai Konstantinovich Kokla, passed away on June 2, 1983.

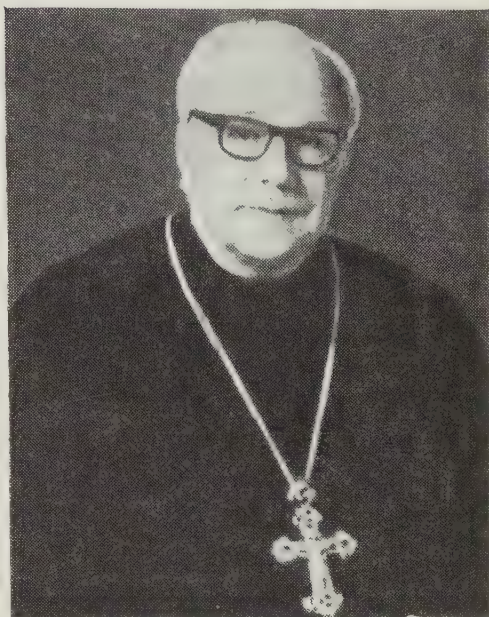
He was born on December 18, 1912, in Revel (now Tallinn), into a priest's family. From his childhood he loved the holy temple, church singing and reading. From 1930 he served as psalm-reader in the Church of St. George in Tartu. In 1936, he was ordained deacon, and later—presbyter and appointed Rector of the Church of the Holy Trinity in the village of Laatree, Valga District. In 1940, Father Nikolai finished three years at the Theological Faculty of the Tartu University. Since then he has been the permanent Dean of the Tallinn Cathedral of the Transfiguration (Estonian Orthodox Parish). For a long time Father Nikolai was also the Superintendent Dean of the Kharju-Läänes Church District and Secretary of the Tallinn Diocesan Administration.

For his zealous pastoral service Archpriest Nikolai Kokla was presented with many ecclesiastical awards, among them a second ornamented cross, the right to serve Divine Liturgy with the Holy Doors open up to the singing of the Lord's Prayer, as well as the Order of St. Vladimir, 2nd Class, and the Order of St. Sergiy of Radonezh, 2nd and 3rd Class.

Archpriest Nikolai Kokla was a member of the Republican Commission of Assistance to the Soviet Peace Fund, he participated in the work of the Estonian Republican Peace Committee and the Estonian Society for Friendship and Cultural Relations with Foreign Countries.

Father Nikolai won the love of the faithful, who received from him sincere spiritual consolation, good counsel and wise admonition.

The funeral service was led in the Transfiguration Cathedral by Metropolitan Aleksey of Tallinn and Estonia, assisted by the clergy of the Tallinn Diocese. Vladyka Aleksey delivered



a funeral oration, in which he highly assessed Father Nikolai's pastoral and administrative labours. The service was attended by Hegumena Varvara, Mother Superior of the Pukhtitsa Dormition Convent, and Mother Georgia. The delegation of the Evangelical Lutheran Church of Estonia headed by Assessor E. Khijjar, vicar of the archbishop, was also present. Numerous wreaths were laid at the grave of the departed pastor.

Father Nikolai was buried in the St. Aleksandr Nevsky Cemetery in Tallinn.

M. A.

Demise of Archpriest Miloš Vučković. In connection with the demise of Archpriest Miloš Vučković, Dean of the Cathedral Church of the Annunciation in Buenos Aires († October 15, 1983), the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, sent a telegram to Bishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, offering his condolences to the cathedral clergy, and parishioners, and to the family of the deceased. Condolences were also sent by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the DECR, formerly a cleric in Buenos Aires and then Bishop of Argentina and South America (1972-1980).

SERMONS

St. Tikhon of Zadonsk's Last Sermon

From His Spiritual Heritage

Glory be to God for everything!

Glory be to God, for creating me in His image and likeness! Glory be to God, for redeeming me, who fell! Glory be to God, for His Providence over me, an unworthy one! Glory be to God, for bringing me, a sinner, to repentance! Glory be to God, for granting me His Holy Word, which shines as a lamp in a dark place, and setting me upon the right path! Glory be to God, for opening the eyes of my soul! Glory be to God, for He has given me to know His Holy Name! Glory be to God, for He has cleansed me of my sins in the font of Baptism! Glory be to God, for He has shown me the path to eternal bliss! The path which is Jesus Christ, the Son of God, Who says of Himself: *I am the way, the truth, and the life* (Jn. 14. 6).

Glory be to God, for not destroying me, a sinner, and, because of His goodness, bearing my sins! Glory be to God, for He has shown me the charms and vanities of this world! Glory be to God, for helping me in various temptations, misfortunes and calamities! Glory be to God, for protecting me from accidents and mortal danger! Glory be to God, for He has guarded me from the Enemy—the Devil! Glory be to God, for I was lying down and He has raised me up! Glory be to God, for I was mourning and He has comforted me! Glory be to God, for I was lost and He found me! Glory be to God, for He has punished me paternally! Glory be to God, for making known to me the Last Judgement so that I would fear it and repent of my sins! Glory be to God, for making known to me the eternal torment and eternal bliss, for I shall avoid the former and seek the latter! Glory be to God, for He has given me, unworthy though I am, food to streng-

then my weak body, clothes to cover my naked body, and a home in which to rest! Glory be to God, for all His other beneficences which He has given me for my support and comfort! For He has bestowed upon me as much beneficences as I have ever breathed!

Glory be to God for everything!

Today I write this sermon to you, my brethren. I can no longer converse with you with my mouth and voice, for I have lost both breath and voice, so I shall talk to you in this brief letter.

My *earthy* house is destroyed and earth returns to earth according to the Lord's words: *for dust thou art and unto dust shalt thou return* (Gen. 3. 19). But with the Holy Church "I look for the resurrection of the dead, and the life of the world to come". My Hope sitteth at the right hand of God—Jesus Christ, my Lord and my God! He is my Resurrection and Life. He says unto me: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live* (Jn. 11. 25). He will awaken me, sleeping one, with His voice.

I have gone from you *the way of all the earth* and no longer do we see each other as before. But we shall meet there where all the nations will gather together, who have lived from the beginning of the world to its very end. Grant, O Lord, to meet there where we shall see God *face to face* (1 Cor. 13. 12); those who see, He revives, consoles, gives joy and gladness, and makes eternally blissful. There, men shine as the sun; there, is true life; there, true honour and glory; there, true joy, gladness and bliss and all is eternal and immortal. "May Thy mercy be upon us, O Lord, as we trust in Thee!"

To my benefactors who did not leave

me in my need and weakness, but with all their love and charity supplied me with their goods, my deep gratitude. May the Lord reward them on the day when everyone will be judged according to his deeds!

All who have offended me in whatsoever manner, I have forgiven and forgive—may the Lord forgive them, too, with His grace! I beg to be forgiven, too, if, as a man, I have offended any

one in any way. *Forgive and ye shall be forgiven*, says the Lord.

I own nothing and have no belongings, therefore I ask that nothing be asked of those who have lived with me and served me.

Forgive me, my beloved, and commemorate Tikhon.

(Excerpt from **Works of St. Tikhon of Zadonsk**, Moscow, 1899, Vol. V, pp. 374-375).

Centenary of the Departure of Archbishop Dimitriy Muretov (+1883)

On the Feast of the Nativity of Christ

And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart (Lk. 2. 18-19).

Here are the two different ways of receiving Divine Revelation and of making use of the special acts of Divine Providence. Some seem to be greatly surprised, wonder out loud and hurry off, perhaps to recount to others the amazing news, but remain cool in spirit and their will unmoved as formerly. But Another silently kept what She heard in Her heart and this sacred heart, hiding the words of God under the seal of meekness and reverence before God, became illumined more and more by Divine Light, burned with love for God, got confirmed in patience and devotion to the will of God and grew in spiritual strength.

Very naturally, the story told by the shepherds about the wonderful appearance of the Angels caused general amazement in Bethlehem. It is hard to understand, however, why from among the crowds of, very likely, distinguished descendants of Jesse, who filled all the houses in Bethlehem at that time, especially the inn nearby, there was not a single person to investigate the extraordinary event, at least for curiosity's sake, and to act as demanded by Divine Majesty and His salvific regard for the destiny of mankind. And there were none in Bethlehem who, having heard the tidings of the Birth of the Saviour Christ, came to adore Him as He lay in the manger. All were only amazed at the story told by the shepherds and there it ended. The Birth of the Redeemer

Who was the object of general expectation, took place before their very eyes, but they regarded it as an event that had taken place somewhere in a far-away country and was no concern of theirs. We also see that thirty years later, when our Lord Jesus Christ appeared to preach the Kingdom of God, in the minds of many not a trace remained of even the memory of His Birth and of the miracles accompanying the great events that followed. The story of the shepherds about the wondrous appearance of the Angels, which had amazed the inhabitants of Bethlehem, the adoration of the Wise Men, which caused a stir in Jerusalem, and the massacre of the children in Bethlehem, which horrified everyone—all this was completely forgotten after thirty years. The Jews even reproached the Lord that He came from Nazareth in Galilee and not from Bethlehem in Judea.

Such negligence towards what took place for their salvation will not seem so surprising to us, brethren, if we look closely at ourselves. How often have the great truths proclaimed to the world by Jesus Christ amazed, perhaps startled, and made a strong and deep impression upon our hearts. How many times have important and unexpected incidents in our lives, or in the life of our dear ones, shaken us to the very core of our being. But what happened? Not merely a few days, a few hours of distraction and pleasure, were sufficient

to dispel good impressions, kind thoughts, desires and intentions from our minds and hearts; they were all forgotten almost as soon as they emerged, disappeared with the events which gave them birth. Moreover, if a saying in Divine Scripture touches our hearts especially, puts fear into our souls, stirs and terrifies our consciences; if some incident makes too lively an impression on our souls, pierces and burns into them, shakes and gives them no peace—we ourselves hurry to deaden this grace-bestowing impression with entertainments and amusements, to stifle the feeling which is so hard for the Old Man and so salvific for our souls. Nonetheless such incidents in our lives are just as important as were the tidings brought by the shepherds to Bethlehem.

It is by means of such incidents that God's grace, which seeks our salvation, touches our souls; through them God's love, which does not desire the death of sinners, arouses us from sinful death, wants to tear us away from earthly passions, to awaken in our hearts salvific sadness and longing for God and to draw us to itself; through such incidents the Lord Jesus Christ Himself knocks on the door of our hearts, to enter and dwell in us. After such incidents, which are so often decisive for our destiny, the Lord uninvited and refused, says to our hearts: *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate* (Mt. 23. 37-38). Thus the fruitless vain amazement of the Bethlehemites at the story of the shepherds and the swiftly forgotten impressions, which we receive on hearing the awful truths of the Holy Faith or when we feel the Hand of God in incidents in life, are all alike, have the same cause and the same effect. Our negligence is just as strange, our lightmindedness just as criminal, and our blindness just as deplorable.

But Mary kept all these things, and pondered them in her heart. The Holy Evangelist counters the criminal coldness of the Jews to the extraordinary events, which took place before their eyes, with an example of deep attention

to the action of Divine Grace. Mary was seemingly composed: She did not express Her amazement aloud nor did She fall into false ecstasy, but was attentive to all the incidents surrounding the great mystery of the Incarnation of God the Word; She kept them faithfully in Her heart; She illumined, strengthened and revived Her soul with them, and in life drew on them for instruction, consolation and encouragement. That is why this reverent heart was always bright, it was never darkened with feelings of worldly love which is contrary to pure and holy love for the Lord; it was firm and never wavered under any blows of grief. The few words said in the Gospel about Mary seem simple, but they contain the greatest praise of the Blessed Virgin. It is the entire story of Her life. Having been found worthy of a greatness that no human mind is capable of imagining, the Blessed Virgin felt no vanity in bearing the lofty name of Mother of God, but hid the unparalleled grandeur of Her spirit under deepest humility, and the obscurity in which She constantly kept Her virtues is one of Her greatest virtues. She was always the same, whether in the Bethlehem cave, Her home in Nazareth, or on Golgotha: She was always the Humble Servant of the Lord, attentive to the ways of His Providence, keeping all His words in Her heart, faithful to His holy will. Our Lord Jesus Christ in presenting His Mother as a model for every vocation and condition, for every age and sex, wanted to show that our perfection and greatness do not consist of greater or lesser renown in the world, but of the humbleness of man's heart, of the incorruptibility of a meek and silent spirit.

So let us too, brethren, like the Mother of God, be attentive to every word of God's grace, to every act of Divine Providence in our lives. Have you heard the words of God? Keep them in your heart; revive with them a feeling of reverent love for the Lord and devotion to His holy will.

Illumine your heart with them, as with a lamp, so that their light may reveal the inner state of your spirit and correct your mind and heart gone astray. Illumine with them, as with a lamp, all the ways of your life in order to walk

rightly in their light along the path of the Lord's behests. Have you felt the touch of God's grace in yourself, revealing your sins and calling you to repentance? Guard in every way this precious feeling, do not let it die in your heart, on the contrary, arouse and kindle it more and more with thoughts of Divine Judgement, the suddenness of the hour of death, and do not postpone from day to day your repentance. Did you hear that a neighbour of yours has suffered a misfortune? Sympathize with him in your heart and apply his fate to yourself. Recall what the Lord said of the Galilaeans whose blood Pilate had mingled with their sacrifice: *Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell,*

and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish (Lk. 13. 2-5). If any grief befalls you or joy comes to you in life, be the more attentive. It is a direct lesson sent to you by Divine Providence. Impress it deeply in your heart and preserve it all your life.

One who thus observes all the words of God, all the actions of Divine Grace, all the lessons of Divine Providence, *pondering them in [his] heart*; who turns them into the life of his spirit, into the life and conviction of his mind, makes them the precious attachments of the heart, the firm rule of his life, gathers incorruptible treasure in Heaven; *for where your treasure is, there will your heart be also* (Mt. 6. 21).

Archbishop Dimitriy MURETOV

On the Feast of St. Nicholas the Miracle Worker

In the Name of the Father, and of the Son, and of the Holy Spirit.

"Rule of Faith, Image of Meekness, and Teacher of Abstinence, thou hast revealed to thy flock the things that are of the Truth".

Thus does the Holy Church, brothers and sisters, glorify this great saint of God, a quick helper and intercessor—St. Nicholas the Miracle Worker. There were many great and glorious bishops in the Christian Church. Many of them have been canonized, but one of the most deeply venerated is St. Nicholas. His name is a lodestar in the firmament of the Church and points out the way to the Kingdom of Heaven to each Christian. St. Nicholas is venerated by all of Christendom, he is near and dear to every grieving soul because he is quick to respond to prayers for help.

St. Nicholas was born in the 3rd century in the town of Patara, Asia Minor, into a pious family. His parents brought up their only son in the fear of God. It was a time of hardship for the Church, the Christians were being persecuted. From childhood St. Nicholas was filled

with the spiritual power of grace: fervent devotion to God, love of Him and men, and thirst for spiritual endeavour. Ever since a baby he possessed the wonderful gift of prayer. Ardent and constant prayer filled his whole being. By subduing carnal passions he became "a starets in his youth" as it says in his *Life*.

His parents gave him to a bishop to be brought up. Soon the whole Church of Patara beheld the virtue of the wonderful youth and he was elected to the priesthood. The bishop, who ordained the future saint presbyter, was inspired by the Holy Spirit and turned to the congregation and prophesied: "I see here, brethren, a new sun rising over the earth who will be a merciful consolation to all who mourn. Blessed is the flock which will be deemed worthy to receive this pastor for he will look well after souls that have gone astray; he will feed them in the pastures of piety and will be a merciful help in misfortunes and sorrows."

Delivered in the Church of St. Nicholas in the town of Kanashe, Chuvash ASSR, on December 19, 1981.

The difficult life of a minister began, full of sorrow and deprivation. The young pastor led his flock to God with fasts and prayers. Then the bishop in Myra, the capital of the province of Lycia, died and all the surrounding hierarchs gathered together to elect a worthy archpastor. The Lord miraculously indicated St. Nicholas, who had arrived in the city a short while back. One of the bishops had a revelation that a presbyter bearing the name of Nicholas, who would be the first to enter the church, must be the bishop.

After being consecrated bishop, St. Nicholas said to himself: "Nicholas, thy dignity demands from thee that thou live not for thyself, but solely for others, for thy flock." His flock comprised the labourers and the burdened. St. Nicholas dedicated all his life to them, living with their needs and sorrows.

In the meantime Emperor Diocletian started a fresh wave of persecution against the Christians and the Bishop of Myra in Lycia was imprisoned. But there too, together with all the Christians suffering hunger, thirst, crowdedness, and torments, he consoled the depressed, strengthened the faith of the weak, and raised their spirit before their martyrdom for Christ and the Faith.

Under St. Constantine the Great, Equal to the Apostles, the persecution of the Christians ceased and St. Nicholas returned to his see and continued his work of organizing the Church.

Dear brothers and sisters, each time we celebrate the Feast of St. Nicholas the Miracle Worker, we hear at divine service the Gospel Parable of the Good Shepherd (Jh. 10. 14), of how he enters by the door into the sheepfold, how the porter opens the door for him, and the shepherd calls his own sheep each by name and they, knowing his voice, trustingly go to him and he, when he sees *the wolf coming... giveth his life for the sheep.*

The Christian saint, Nicholas, is a grace-filled physician, a merciful nourisher, and wonderful deliverer from misfortunes and calamities: "he saved many from perdition, and numerous others preserved uninjured"... he shone forth as a radiant luminary of the Holy Church, and became a good shepherd not only of his flock but for all Christians.

It is a great blessing, dear brothers and sisters, to belong to the flock of the good shepherd St. Nicholas the Miracle Worker, to be a sheep among his "reasonable flock". Which one of us would refuse to be led by this Christian shepherd, to be protected by him, called by name, interceded and prayed for by him? But for this one must hear his voice, follow his teaching and imitate his holy life.

We call St. Nicholas Rule of Faith because he truly proved to be a defender of the Orthodox Faith, the true teaching of Christ. If we wish to be among the sheep of his reasonable flock, we must imitate his faith, firmly safeguard the Holy Orthodox Faith, defend it and make our lives accord with it.

We call St. Nicholas, Model of Meekness, that is, a model of love, mercy and all forgiveness. It means that we must also fulfil in our lives the commandments of love, meekness, all forgiveness and mercy.

We call St. Nicholas, this great saint of God, Teacher of Abstinence, and we must learn from him how to abstain.

Let us pray fervently, beloved brothers and sisters, to the good shepherd St. Nicholas the Miracle Worker; may he teach us to be imitators of his holy life, and may he protect us with his prayers from all evil.

O St. Nicholas, our father, pray for us, as the good shepherd for his reasonable flock! Amen.

Bishop VARNAVA of Cheboksary
and Chuvashia

The Feast of St. Tikhon of Zadonsk

Today, we Orthodox people are celebrating the Apodosis of the Feast of the

Delivered at Divine Liturgy in the Church of the Trinity in Zadonsk on August 26, 1983.

Transfiguration of Our Lord and are singing for the last time, the canticles dedicated to this event in the earthly life of our Saviour. The canticles speak

of the significance of the Lord's Transfiguration in the life of the Church, in the life of the Holy Fathers, and in the life of each Orthodox Christian. Today, the Russian Orthodox Church is also commemorating the departure of St. Tikhon the Bishop of Voronezh and Miracle Worker of Zadonsk.

Speaking to His disciples the Saviour told them that they would not have time to preach the Gospel in all the cities they were sent to before they would attain the Kingdom of God. On Mount Tabor the Saviour was transfigured, proving thereby that the goal of His coming into the world was to transfigure men, to draw nearer to us the Kingdom of Glory about which we so often ask in the Lord's Prayer: "Our Father Who art in Heaven... Thy Kingdom come...", the Kingdom which was revealed on Mount Tabor. The Apostles saw the Light of Heaven when the Lord was transfigured. It was Light from above, from a world where there is neither evil, sin, nor darkness. When we recall the saints we see that all of them were one in their striving after the heavenly world and the Light. They became bearers of this Light and spread it everywhere. "By saving thyself, thousands will be saved around thee," St. Serafim says.

Two hundred years have passed since St. Tikhon finished his earthly path. Two centuries is a short period of time in which to study and comprehend the importance of St. Tikhon for the Russian Orthodox Christians.

We know from the *Life* of this saint that he died in the 59th year of his life. He was born in the Novgorod Gubernia where he was also professed and received his theological education.

St. Tikhon laboured greatly on the seat formerly occupied by Bishop Mitrofan of Voronezh. Times were very unfavourable for the Russian Church following the reign of Peter the Great. Nevertheless the Light which illumined St. Tikhon in the Sacraments of Baptism and Chrismation, which he received in Holy Orders helped him in all adversities. As the saint recalls himself his whole life was filled with labour and illness. And he, just as St. Paul, could say that he was obstructed in all his ecclesiastical undertakings.

When he arrived in Voronezh, he revived the theological seminary and the theological schools, and set about enlightening the flock entrusted to him by God. However, his ideas of enlightenment did not meet understanding on the part of the clergy and many of the laity. Many did not share his good aspirations. That is why he had to prove orally and in writing how necessary it was in Church life for every believer, especially the clergy, to be enlightened.

His house was always open to everybody. He built homes for the old on his own money. Pagan customs were abolished because of his sermons.

However, overworking and ill health forced him to leave the see and settle in those holy places in Zadonsk. And there in the monastery, he also gave a great deal of attention as hierarch to the common people, who felt this keenly and could boldly state that he was a bishop of all Russia, because he was everything to everybody. Everyone who came to the bishop received consolation, instruction and support.

Our Lord Jesus Christ came into the world not to be served but to serve men Himself. So did St. Tikhon serve everyone. On the feasts of saints-bishops the Gospel lesson is the Sermon on the Mount, the Beatitudes which are steps for us to take in ascending our spiritual Tabor. And we, today, listening to them at Divine Liturgy, involuntarily think that each of us, as a son of Light, as a faithful follower of Jesus Christ, must ascend his spiritual Tabor. The summit of this Tabor is service to mankind, service to the Motherland.

The saint himself used to say that life on earth was the beginning of Eternal Life. And verily, brothers and sisters, if a man in this life does not walk in the Light of Christ (cf. 1 Jn. 1. 7), how can he partake of the Eternal Light? He cannot unite with God, because he could not transfigure his life here on Earth. The Church teaches us that the righteous live for ever. The saint's sermons, exhortations and books continue still to instruct us so that we do not leave the narrow path leading to Christ's Light.

And we, who are gathered here in this church, shall not only praise our saint in words but with our whole heart and

life. We sing to him: "Rejoice, St. Tikhon, rejoice Tikhon... for thou couldst not rejoice fully during thy hard life on Earth." However, he rejoices today in Heaven, and his joy draws us nearer; and just as St. Peter on Mount Tabor

said to the Saviour: *Lord, it is good for us to be here* (Mt. 17. 4), so shall we say: "It is good to be here in the House of the Lord". Amen.

Hegumen DANIIL, Dean of the Cathedral Church of the Protecting Veil in Voronezh

On the Sunday Before Christmas

Today is the Sunday before Christmas and the Feast of the Nativity of Christ is at hand.

And the word was made flesh (Jn. 1. 14), God was made incarnate and drew nearer to men. Ponder, dear brothers and sisters, over these wonderful words.

Today we are anticipating the *great joy* (Lk. 2. 10) and the triumph of the forthcoming feast. To the Sunday canticles are added today the festal hymns "Come all ye," it says in them, "let us celebrate Christ's Nativity aforehand... The time of our salvation is drawing nigh..." At Divine Liturgy today we heard the reading of *the book of the generation of Jesus Christ* which gives the names from forefather Abraham to righteous Joseph the Spouse. For a Christian these names witness the precious kinship of God and man. They speak of the fact that we *are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God* (Eph. 2. 19). A great and priceless kinship! One can only grieve that after the Fall men began to lose this living feeling of kinship, the feeling that they are made in the image of God.

The son of Joseph and at the same time *the son of God* (Lk. 3. 23, 38) *came unto his own* (Jn. 1. 11). We are Christ's, we are God's! *Ye are of God, little children*, witnesses to this truth the Apostle of Christ, John, *he hath given us of his Spirit* (1 Jn. 4. 4, 13). The Church reminds us of this because many misfortunes befall men from forgetting this kinship; remembering the fact that we are born from on high, from God, that we bear the image of God in ourselves, is beneficial for our souls.

All of us, dear brothers and sisters, should consider: Do we remember our spiritual kinship? Have we not moved

away from our heavenly home? Our answer to these questions will often make us uncomfortable. We are far away from our heavenly home; we pass by the means of grace offered by the Holy Church to cure our souls.

Can we alter anything in our situation? We can and must. Return to the Promised Land of our souls is always possible. We have but to remember it and long for it, and, as it says in the Parable of the Prodigal Son, come to ourselves (Lk. 15. 17). The path to God lies through the realization of one's sinfulness and repentance; through good deeds, love, sympathy and charity to others; through personal purity and respectability. It is not an easy path. But if we wish to be Christians not merely in name, we must be worthy of our great kinship and walk the path of spiritual perfection, in order to be *of the household of God*. And if we really and truly want our joy to be full on the forthcoming feast of the Nativity of Christ, we must cleanse our hearts, feelings and thoughts of all filth, of everything that makes us unworthy of the name of a Christian.

The possibility for this is offered to us by the Holy Church. All that is needed is good will, to make an effort over ourselves, and desire *the high calling of God in Christ Jesus* (Phil. 3. 14), *for the kingdom of heaven suffereth violence, and the violent take it by force* (Mt. 11. 12). That is to say, make it their property.

Let today's Gospel tidings about *the book of the generation of Jesus Christ*, a reminder of our great kinship, awaken us to salvific efforts so that the time of our salvation may truly draw near. Amen.

Archpriest Vasilii NOVINSKY



PEACE MOVEMENT

CHURCH FOR SOCIETY

Declaration of the CPC Leadership on the Conclusion of the Madrid Meeting

Together with many Christians in Europe and North America, the CPC welcomes the successful conclusion of the Madrid meeting of the participating states in the Conference on Security and Cooperation in Europe (CSCE).

With great satisfaction, the Christian Churches, as well as all advocates of peace, disarmament and mutual understanding, note that despite all of the difficulties, the process of detente continues. We also see this as the result of the good will and undaunted hope of millions of faithful Christians who have continuously brought the cause of peace before God in their prayers and intercessions.

We see the decision in Madrid to hold a conference on confidence-building measures, security and disarmament in Europe beginning on January 17, 1984, in Stockholm, as well as all other agreed-upon steps in Madrid for the continuation of the process of detente, as meaningful achievements on the path to implementing the decisions of the

CSCE Final Act. In particular, the main point here is to complement the achievements of political detente by means of military detente and confidence-building, and through this make it irreversible, as well as deepen the economic cooperation of all member-states of the CSCE. The CPC will strongly support the Stockholm conference and calls all Churches and Christian organizations in Europe and North America to energetically support the continuation and strengthening of the process of detente with all their possible means for the promotion of communication and trust.

A substantial task of the CPC member-groups and Churches is to carefully study the Final Document of the Madrid meeting and to contribute to the propagation of its agreements and results. This will help pave the way "to search for solutions to open questions with peaceful means", as well as "to develop relations of mutual cooperation, friendship and trust."

Dr. LUBOMIR MIREJOVSKÝ,
General Secretary of the CPC

Metropolitan FILARET
of Kiev and Galich,
Chairman of the Continuation
Committee of the CPC

Bishop Dr. KÁROLY TÓTH,
President of the CPC

September 16, 1983
Prague

Declaration of the CPC Leadership on the 10th Anniversary of the Military Coup d'État in Chile

In its efforts to interpret the "signs of the times" in the light of the Gospel and act on behalf of the poor and oppressed, the leadership of the CPC expresses its deep-felt solidarity with the

Chilean people on the occasion of the 10th anniversary of the bloody overthrow of the democratically elected Allende government by the Pinochet Junta. During these ten years we have witnessed to the continuous fight of the Chilean people against oppression; and this

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fight has been and is being supported in full solidarity by all people who seek peace and justice and freedom in the world. The suffering of the people of Chile has become a symbol to the whole world: on the one hand, it shows the result of the merciless exploitation and greed of the neo-colonialist system of multi-national corporations, and on the other, it symbolizes the irrepressible will of the people for justice and self-determination.

The CPC is in full solidarity with all Christians in Latin America who are united with all those working and fighting for the liberation of Chile. In this sense the CPC leadership sees in the Chilean events of recent months a hopeful "sign of the times". Ten years after

the coup d'état, it is obvious for the whole world to see that the policies of the repressive Pinochet government have ended in complete failure and have rekindled a courageous struggle by the Chilean people. We join in the worldwide solidarity movement and pray that the efforts of the Chilean people will soon be rewarded with the complete restoration of a democratic government and the development of the Chilean society in justice and peace. We pledge our full cooperation to this end and encourage our members, member-Churches and regional committees to do the same. May the Lord of History, Whose will is the "Fullness of life for all peoples", be with the people of Chile, especially at this moment in their history.

Dr. LUBOMIR MIŘEJOVSKÝ,
General Secretary of the CPC

Bishop Dr. KÁROLY TÓTH,
President of the CPC

Metropolitan FILARET
of Kiev and Galich,
Chairman of the Continuation
Committee of the CPC

September 16, 1983
Prague

Meeting of the CPC International Secretariat

West Berlin, September 9-13, 1983

COMMUNIQUE

The regular meeting of the International Secretariat (IS) of the Christian Peace Conference (CPC) took place at the invitation of the Bishop of the Evangelical Church in Berlin-Brandenburg (West Berlin), Dr. Martin Kruse, and the CPC Regional Committee in West Berlin. The sessions were held in the Evangelical Academy of West Berlin from September 9 to 13, 1983.

At the opening session, the members of the IS were welcomed by the Director of the Evangelical Academy, Dr. Franz von Hammerstein and Rev. Claus Hebler on behalf of the local Regional Committee. Opening devotions were led by Rev. Horsta Krum. The CPC Vice-President, Prof. Gerhard Bassarak, also greeted the gathering.

On the basis of the report from the CPC General Secretary, Dr. Lubomir Miřejovský, the International Secretaries and guests from 13 countries emphasized that one of the greatest

threats endangering world peace is the decision to deploy new intermediate-range missiles with first strike capabilities in some countries of Western Europe. This decision would not only destroy the relative balance reached between the two blocs but would bring humankind closer to the atomic holocaust. Therefore, it is necessary to actively support all efforts aimed at stopping this dangerous development, be it the efforts of broadly based peace movements or those of leading statesmen and politicians.

After hearing detailed reports on events in Sri Lanka, Southern Africa and Central America, representatives from developing countries stressed the catastrophic consequences which the escalating arms race and increasing international tension have for the populations of their countries. Attempts to destroy the liberation movements in some countries, direct or indirect military interventions, economic pressure in which the significant role is played by the expansionist policies of transnational corporations, the increasing poverty of millions of

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people—all of these continuously create foci of crises in various parts of the world that could turn into world conflicts.

In this situation, a very important task of the CPC is to initiate broad cooperation among different peace groups and to discover the necessary and natural allies in the struggle for peace, justice and disarmament. This struggle, as it has been stressed by the general secretary, "cannot be understood as one big action, demonstration, or conference; it is a continuous process which consists of many consecutive actions and of developing new aims and strategies."

The IS reaffirmed its conviction that dialogue and negotiations remain the most desirable means of resolving conflicts. It also realized, that in spite of the dangerous international situation, there are certain signs of hope for the future. Among them, for instance, are the signing of the final document of the Madrid meeting of the participating states in the CSCE and the decision to convene a European conference on confidence-building and disarmament at the beginning of 1984, the continuation of the Geneva talks on the limitation of strategic weapons, activities of the Contadora group and other efforts in Central America. The recent events in Chile have demonstrated the determination of the Chilean people to struggle for a democratic and just society and that their efforts could not be crushed by ten years of the Pinochet regime.

In its evaluation of the actions in which the CPC took part since the last meeting of the IS (Prague, February 1983), the IS stressed the active participation of the CPC in the preparations and activities of the World Assembly "For Peace and Life" (Prague, June 1983), which "generated an enormous amount of ideas and propositions for peace work and documented that, in spite of different political and ideological approaches, a cooperation of peace forces is possible" (Dr. Miřejovský).

The members of the IS were also informed of the results of the Sixth WCC General Assembly in Vancouver, where the peace issue captured much attention and which in its final documents emphasized the indivisibility of peace and justice. The members of the IS rejoiced in the fact that more and more Christians and Churches are making a clear commitment to disarmament and peace, and at the same time expressed their determination to encourage those who are still reluctant to join the growing consensus on these important questions.

In connection with the reports on activities of continental and regional groups of the CPC,

the significance of their work for the entire CPC constituency was underlined, as well as the necessity of more extensive mutual information and cooperation. Special attention was paid to the Regional Committee of the CPC in West Berlin whose representatives informed the IS of the general outlines and specific tasks, as well as the active cooperation with other peace and Christian organizations in the city. The bilateral contacts which the Regional Committee in West Berlin has developed with other regional committees and member-Churches were considered to be a most useful contribution to the work of the whole CPC.

The IS heard reports on the CPC cooperation with other ecumenical bodies, secular peace organizations and within the UN system, and discussed the plans for future activities. In this connection, attention was paid to the forthcoming celebration of the 25th anniversary of the founding of the CPC to be held in Prague, October 13-14, 1983. Another important meeting will be the meeting of the Working Committee which will take place at the invitation of the Russian Orthodox Church in Moscow, October 17-22, 1983. Its main theme will be "Disarmament—Promoting both Justice and Peace". Among the regional activities held this year will be the meeting of the Continuation Committee of the Latin American and Caribbean CPC and the 2nd Theological Encounter in Matanzas, Cuba, November 1983.

The IS agreed that the activities of the CPC, its study commissions and regional groups should be focused on the preparations for the Sixth ACPA which is planned for July 1985 in Prague.

In honour of the participants of the IS meeting, a reception was given by the Senate of West Berlin.

The IS expressed its gratitude to the Evangelical Church in Berlin-Brandenburg (West Berlin), the Regional Committee of the CPC in West Berlin, and to the Director of the Evangelical Academy, Dr. Franz von Hammerstein, and his coworkers for support, hospitality and the excellent conditions they provided for the IS meeting. Especially appreciated was the opportunity given to the IS members to preach and meet with a number of congregations in West Berlin.

* * *

Participating in the work of the International Secretariat were Bishop Sergiy of Solnechnogorsk, deputy general secretary of the CPC, and Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church at the CPC in Prague.

Conference in Minneapolis

On May 24-30, 1983, in Minneapolis, USA, there was a conference of representatives of the public of the USA and the USSR on disarmament and relaxation of tension in relations between East and West. The Soviet delegation sponsored by the Union of Soviet Friendship Societies was headed by Academician N. N. Blokhin, President of the USSR Academy of Medical Sciences. Bishop Serafim of Penza and Saransk was a member of the delegation. The American delegation was headed by Prof. Donald McHenry of Georgetown Univer-

sity, and M. Raskin, former permanent representative of the USA at the UN, founder of the Institute of Policy Studies. For six days the conference heard reports on disarmament, on the elimination of all types of weapon, on human rights and confidence. The delegates expressed their opinions of the themes during the discussions that followed. They felt that such meetings were very important for the cause of peace and particularly at present, in the period of the deterioration of relations between the USA and the USSR.

NGO Consultation

From September 26 to 28, 1983, at the Palace of Nations in Geneva, Switzerland, a consultation of non-governmental organizations was held on the theme "World Disarmament Campaign and Prevention of Nuclear War". Representatives of 50 international and 41 national organizations participated in it. Dr. Séan MacBride, President of the International Peace Bureau, and Romesh Chandra, President of the World Peace Council, chaired the conference. The consultations produced reports of three commissions which were submitted to the Committee on Disarmament

and its members, and to the Chairman of the 38th Session of the UN General Assembly. The documents point to concrete steps which must be taken in the immediate future in the sphere of armaments freeze and gradual deliverance of the world from weapons of mass destruction. The consultation was held in a spirit of rare unanimity.

Archbishop Makariy of Ivano-Frankovsk and Kolomyia, who represented the Christian Peace Conference at the consultation, spoke at the session of Commission I.

Reception at the Kalinin Regional Executive Committee

On August 11, 1983, Metropolitan Aleksiy of Kalinin and Kashin was received by A. I. Ilienkov, Chairman of the Kalinin Regional Executive Committee, and V. I. Bragin, secretary of the committee.

Present also were A. V. Sokolovsky, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kalinin Region, and V. P. Orlov, his deputy. Archimandrite Viktor, Secretary of the Kalinin Diocesan Administration, was also present.

The talk proceeded in a cordial and friendly atmosphere. Metropolitan Aleksiy conveyed to the officials the final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", and shared his impressions of

the forum's work as one who had participated.

A. I. Ilienkov noted the important initiatives of the Russian Orthodox Church to strengthen international peace. He highly assessed, in particular, the great services rendered for the cause of peace by His Holiness Patriarch Pimen and by the late Patriarch Aleksiy.

Then followed a discussion of the restoration work proceeding in the Church of the Nativity of the Blessed Virgin in the village of Gorodnya-na-Volge and other questions of diocesan life. In conclusion Metropolitan Aleksiy expressed his satisfaction with the talk and gratitude for the cordial reception, and wished A. I. Ilienkov further success in his work as chairman of the regional executive committee.

Archimandrite VIKTOR



M. F. Egorov, Vice-Chairman of the Republican Commission of the Assistance to the Soviet Peace Fund, presenting a medal of honour to Archpriest Mikhail Buglakov, July 5, 1983

Soviet Peace Fund Award

The Medal of Honour of the Soviet Peace Fund was awarded to Archpriest Mikhail Buglakov, Secretary of the Minsk Diocesan Administration and Dean of the Holy Spirit Cathedral Church. Present at the ceremony, which took place on July 5, 1983, at the residence of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, were Metropolitan Filaret; Bishop Afanasiy of Pinsk, Vicar of the Minsk Diocese; Archpriest Viktor Bekarevich, Rector of the St. Aleksandr Nevsky Church in Minsk; Deacon Leonid Bozhko, referent at the Minsk Diocesan Administration, as well as I. M. Plakhotnyuk, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Minsk Region.

In his speech at the presentation ceremony, M. F. Egorov, Vice-Chairman of the Republican Commission of the Soviet Peace Fund, noted that the struggle for peace had always been and remains a tradition of the Russian Orthodox Church. Her efforts for this noble cause are highly assessed by the Soviet Government, the public in general and the Soviet Peace Committee. Speaking

of the participation of the Russian Orthodox Church in peacemaking, M. F. Egorov stressed that the concerted actions and cooperation of all public forces, including the Church, in the struggle for peace were becoming especially important because the international situation was deteriorating through the fault of the US and NATO militarist circles, as never before.

M. F. Egorov also noted the active participation of the Minsk clergy in replenishing the Soviet Peace Fund for which its board had decorated, among others, Archpriest Mikhail Buglakov with the Medal of Honour of the Soviet Peace Fund and a citation. Then M. F. Egorov presented the medal to Father Mikhail.

Another speech was made by I. M. Plakhotnyuk who wished Archpriest Mikhail Buglakov further success in promoting the cause of peace among nations.

Heartfelt congratulations were also addressed to Father Mikhail by Metropolitan Filaret and Bishop Afanasiy.

In his response, Archpriest Mikhail Buglakov thanked the board of the Soviet Peace Fund for the high assessment

of his peace efforts and assured the Republican Commission of the Soviet Peace Fund that he would continue to do all he could for the preservation of durable and lasting peace. He said: "The preaching of universal love and friendship among nations is a millennium-old tradition of our Church. The Primate of our Church, His Holiness Patriarch Pimen, as well as His Emi-

nence Metropolitan Filaret of Minsk, is a vivid example of ardent peacemaking to all of us as they witness their good will aimed at promoting peace."

After the ceremony, Metropolitan Filaret gave a reception in honour of Filaret Mikhail and the others present there.

S. TROFIMOV

Odessa Theological Seminary Students Go on Tours

With the blessing of Metropolitan Sergiy of Odessa and Kherson, the faculty council of the Odessa Theological Seminary decided to organize a series of tours for final-year students to the Soviet hero-cities—Kiev, Leningrad, Volgograd, Minsk, and Brest as well as to two old Russian cities—Novgorod and Pskov.

The tours were organized to give the students a chance to get acquainted with the history, the cultural heritage and present-day achievements of our country as well as with the life of the Church.

In 1982, five such tours were organized for all final-year students.

The first tour was to Leningrad where the group of 11 students led by Hegumen Tikhon, Secretary of the Administrative Board, stayed from September 28 to October 2.

The tour of Leningrad began with the Trinity Cathedral at the St. Aleksandr Nevsky Lavra; then they went on to the St. Nicholas and the Epiphany, Transfiguration, and St. Vladimir cathedrals; in all of them the students attended divine services and genuflected at the holy shrines. Later, the group went to see the Sts. Peter and Paul Fortress and the tomb of Peter the Great in the cathedral there; then they saw the monuments and sites connected with the heroic and tragic period of severe trials during the 900-day blockade of the city, including the Pulkovo Hills, where the frontline passed. An indelible impression was left by the visit to the Piskarevskoye Memorial Cemetery where they laid flowers at the war memorial and saw the museum.

On September 28, the students visited the Leningrad Theological Academy

and Seminary and learned about its history.

In the evening of September 29, the members of the group attended the Akathistos to the Icon of the Mother of God "The Sign" in the church of the Leningrad Theological Academy.

The group was received by Metropolitan Antoniy of Leningrad and Novgorod; the Vladyka talked cordially with the students of the Odessa Theological Seminary. Hieromonk Tikhon conveyed to His Eminence the greetings and kind wishes of Metropolitan Sergiy of Odessa and Kherson, Archpriest Aleksander Kravchenko, the rector of the seminary, the teachers and students.

While in Leningrad the tourists also visited the Church of the Smolensk Icon of the Mother of God, the Smolensk cemetery and the newly-built Lutheran church in the town of Pushkino.

The extensive cultural programme included visits to the Russian Museum, the Hermitage and the Leningrad State Philharmonic Society.

The visit to Kiev was from October 11 to 18. The group of final-year students was led by Hegumen Filaret, a seminary teacher.

The first on the agenda was a visit to the St. Vladimir Cathedral Church where they kissed the relics of St. Barbara the Great Martyr and of the Martyr St. Makariy Metropolitan of Kiev. The tourists made a general round of the cathedral the centenary of which was marked in 1982. The murals were executed by famous Russian painters such as V. Vasnetsov, M. Nesterov and M. Vrubel. They also visited one of the greatest historical monuments of ancient Russ—the St. Sophia Cathedral built by Prince Yaroslav the Wise in 1037 to

commemorate his victory over the Pechenegs. They also went to the old city where they saw the St. Andrew Cathedral which was built on the spot where St. Andrew the First-Called is believed to have erected his cross. The students then went to the Vladimir Hill and saw the monument to Prince St. Vladimir equal to the Apostles.

On Saturday evening and Sunday morning, the students attended divine services in the St. Vladimir Cathedral Church with the blessing of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Members of the group in Holy Orders assisted the Vladyka Exarch.

On October 17, after Divine Liturgy, the students went to the Kiev-Pechery Lavra of the Dormition. They inspected the Sacristy museum and the Near Caves which contain the remains of some 70 holy fathers of the Lavra. They also went to see the Church of the Saviour-in-Berestovo in which the founder of Moscow, Grand Duke Yuriy Dolgorukiy, is buried.

On the same day, the guests visited the Museum of History of the Great Patriotic War. The memorial complex includes a 62-metre high statue called "Motherland" which stands on a cliff overlooking the Dnieper. Nearby is a gigantic cup with the Eternal Flame of Glory. A striking impression is produced by a gallery of sculptural compositions representing the heroes of the front and those who selflessly worked for the victory in the rear. The students visited the memorial Park of Eternal Glory. They also visited the Tomb of the Unknown Soldier with its 26-metre high obelisk. There were lots of flowers by the Eternal Flame—a testimony of the people's gratitude for the heroic feats of the warriors. The students offered up a prayer and honoured the memory of the defenders of our Motherland.

On October 18, the group was received at the Exarchate by Metropolitan Filaret of Kiev and Galich. Vladyka Metropolitan told his guests about the historical past of Kiev, about its churches, and about the heroism and staunchness of its inhabitants during the war. He also spoke of the importance of the priesthood and gave the future priests his archpastoral admoni-

tion. In conclusion Metropolitan Filaret gave them souvenirs. In the domestic chapel of the Exarchate, the students sang the megalynarion and kissed the shrines. Afterwards they visited the convents of the Protecting Veil and of St. Florus and several Kiev churches.

They also went to see the new residential areas on the left bank of the Dnieper—Darnitsa and Rusanovka; they were full of admiration for the beauty of the city, its broad squares and picturesque boulevards.

A third group of final-year students of the Odessa Theological Seminary led by its rector, Archpriest Aleksandr Kravchenko, visited Volgograd from October 20 to 22.

In the Cathedral of the Kazan Icon of the Mother of God the students sang the kontakion and troparion of the church and kissed its shrines. In the cathedral they met Archbishop Pimen of Saratov and Volgograd who told them about its history and then invited them to a reception at his residence. During the reception, Archpriest Aleksandr Kravchenko thanked Archbishop Pimen for the opportunity to visit the legendary city and see its places of interest. He conveyed cordial regards from Metropolitan Sergiy of Odessa and Kherson.

In the morning of the following day, the students accompanied by Archbishop Pimen went to the Square of the Fallen Heroes where they laid flowers at the monument to the defenders of Tsaritsyn (the old name of the city) and to the heroes of the Battle of Stalingrad.

Then they went to see the Volzhskaya Hydroelectric Station and the Mamayev Hill. In 1942-1943 the battle that took place on this mound, then called the most important summit of Russia, marked the radical turning point in the Great Patriotic War.

On the same day the OTS students went to see the panorama "Defeat of the German Fascists at Stalingrad" and the Defence Museum—an architectural monument of old Tsaritsyn—which was partly destroyed during the war and restored in 1948.

On October 21, Archbishop Pimen of Volgograd and Saratov gave a reception in honour of the touring group which was attended by the cathedral clergy and M. K. Prudnikovich, representative

of the Council for Religious Affairs of the USSR Council of Ministers in Volgograd Region.

From October 25 to November 1, 1982, another group of final-year students led by Archimandrite Pavel, an OTS teacher, visited Pskov, the Pskov-Pechery Monastery of the Dormition and Pushkin Hills.

Upon their arrival at the monastery on October 26, the students paid homage at the shrines of the holy ascetics of the Pskov-Pechery Monastery. After seeing the caves they sang "Eternal Memory" to all who are buried there and they sang the megalynarion to the saints of God and troparion for the Dormition of the Mother of God. The tourists inspected the churches of the cloister and in the evening attended the divine service and akathistos in the Church of the Presentation of the Lord in the Temple.

On October 27, they went to Pskov, an ancient city full of historical monuments. One of them is the Pskov Kremlin with the Holy Trinity Cathedral Church, an architectural monument of the 12th-18th centuries. They attended Divine Liturgy in the cathedral church and kissed the relics of Pskov saints. Work is now underway in the Pskov Kremlin to preserve its frescoes and restore its old architectural monuments.

On the way back, the students examined Izborsk, the old citadel of the land of Pskov, which, like the Pskov-Pechery Monastery, defended for centuries the western borders of the Russian state. In the St. Nicholas Church in Izborsk (15th-16th centuries) the students sang the troparion to St. Nicholas and to the Transfiguration of Our Lord.

On October 28, they visited the Pushkin Hills museum complex, which includes the villages of Mikhailovskoye, Trigor'skoye, Petrovskoye, Gorodishche, Voronich, Savkina Gorka and the Monastery of the Holy Mountain with the graves of the great Russian poet, A. S. Pushkin, and his parents. The students sang "Eternal Memory" by the poet's grave and then visited Mikhailovskoye, the estate of the Gannibal-Pushkin family.

Another group of final-year students went on a tour of Minsk, Zhirovitsy, the Brest Fortress and Khatyn from November 10 to 14. The group was led by He-

gumen Innokentiy, a teacher.

From Minsk they went to see the Zhirovitsy Monastery of the Dormition with its miraculous Zhirovitsy Icon of the Mother of God. The students inspected the main Dormition Cathedral and the Church of the Exaltation of the Cross. They sang hymns to the Lord, the Mother of God, and to the saints and genuflected at the monastery shrine.

In the evening, students in Holy Orders assisted the Father Superior, Archimandrite Konstantin who led the divine service in the St. Nicholas Church. The revered Zhirovitsy Icon of the Mother of God is kept in this church during winter.

On the following day, they went to the Brest Fortress whose heroic and legendary stand during the last war is known in many countries.

The war memorial in the fortress grounds was ceremonially opened on September 25, 1971. After laying flowers on the graves of the fallen heroes, the students sang "Eternal Memory". They also saw the Museum of Defence of the Brest Fortress.

Afterwards the group travelled to Minsk and on to Khatyn. On their way they stopped at the Transfiguration parish church in the village of Ostrozhit'skoe where they met the rector.

On November 13, students in Holy Orders celebrated Divine Liturgy in the St. Aleksandr Nevsky Church in Minsk. Later in the day they visited the Museum of History of the Great Patriotic War and the Museum of Folk Crafts.

In the evening they assisted at All Night Vigil in the Holy Spirit Cathedral Church which was led by Bishop Afanasiy of Pinsk. At the end of the service, Bishop Afanasiy introduced the OTS students to the congregation. After the service, Archpriest Mikhail Buglakov, Secretary of the Minsk Diocesan Administration, gave the students souvenir on behalf of Metropolitan Filaret of Minsk and Byelorussia.

The tours of final-year students of the Odessa Theological Seminary helped them to get a deeper knowledge of Church life, to become acquainted with the cultural heritage of our country and to heighten their sense of patriotism.

Archpriest Aleksandr KRAVCHENKO
OTS Rector



May 12, 1983, Tashkent. The participants in the Orthodox-Muslim conversations

Orthodox-Muslim Conversations in Tashkent

The second Orthodox-Muslim conversations on the theme "Religious Contacts, Their Role and Significance in the Struggle for Peace, for the Prevention of the Danger of Nuclear War" took place in Tashkent on May 12, 1983. The meeting was held at the headquarters of the Muslim Religious Board for Central Asia and Kazakhstan (SADUM) in line with the decisions of the 1982 Moscow Inter-Religious World Conference aimed at promoting mutual understanding among the followers of various religions in the struggle for lasting peace on Earth.

Taking part in the conversations on the Orthodox side were: Archbishop Varfolomei of Tashkent and Central Asia, Archbishop Irinei of Alma-Ata and Kazakhstan and the clerics of the Russian Orthodox Church. The Muslim side was represented by the Chairman of SADUM, Mufti Shamsutdinkhan ibn Ziyautdinkhan Babakhan; vice-chairman of SADUM in charge of international affairs Sheikh Yusupkhan Shakirov and SADUM representatives of the Central Asian republics and Kazakhstan.

From the Leningrad Theological Academy the meeting was attended by Archimandrite Avgustin, member of the WCC Working Group on a Dialogue with People of Living Faiths and Ide-

ologies and member of the CEC Commission "Islam in Europe". The total number of the participants in the conversations approached 60.

Before the opening of the meeting the Orthodox participants laid a wreath on the grave of Mufti Sheikh Ziyautdinkhan ibn Ishan Babakhan, a long-time chairman of SADUM who had actively promoted good relations between the followers of different religions. He died in December of 1982.

After an exchange of greetings, Mufti Shamsutdinkhan Babakhan, Chairman of SADUM, presented a report "Muslims of the Soviet East in the Struggle for Peace, Against Another War".

Other speakers were Archbishop Varfolomei ("Peacemaking Service of Orthodox Christians in Central Asia for the Benefit of Peace"); Sheikh Yusupkhan Shakirov ("Participation of the Muslim Clergy in the Inter-Religious Movement") and Archbishop Irinei ("Using Ecumenical Contacts for Peacemaking").

Sheikh Abdulgani Abdullaev spoke of the journal *Muslims of the Soviet East*.

At the end of the meeting its participants adopted a Communiqué.

On May 13, the Orthodox delegates in Holy Orders participated in the divine service at the Dormition Cathedral Church after which Archbishop Varfolomei greeted the congregation.

About the first conversations see *JMP*, 1982, No. 10, pp. 53-54.

ORTHODOX SISTER CHURCHES

The Bachkovo Monastery in Bulgaria

(For the 900th Anniversary of Its Foundation)

Monasteries played an extremely important role in preserving the purity of the Orthodox Faith and the national self-awareness of the Bulgarian people. Scattered in all parts of the Bulgarian land, monasteries were first and foremost spiritual centres for villages and towns which did not have their own churches and priests. Monasteries taught people how to read and write and instilled piety in them. The theological schools they maintained trained clergymen and engaged in book making and educational work. In this fashion the monasteries kept up the spirit of the Bulgarian nation and helped it preserve its national uniqueness in the most critical periods of its history, especially the grim 500-year period of the Ottoman yoke.

The Bachkovo Monastery was founded in 1083 by Grigoriy Bakuriani Bagrationi, a Georgian, near the village of Bachkovo.

After the Rila Monastery, it is the largest and most important in Bulgaria, and one of the 102 monasteries of the Bulgarian Church which receive pilgrims, tourists and foreign guests all year round.

In 1083, the Bachkovo Monastery entered the 10th century of its history. At the time it was founded the Byzantine Empire was ruled by Emperor Alexius I Comnenus (1081-1118), who took a deep interest in theology and philosophy. Anna Comnena, the emperor's daughter, was engaged in a thorough study of history [3]. The Byzantine emperor's palace at the time was a kind of "academy of sciences" which attracted many scholars, secular and ecclesiastical figures, as well as military leaders of different nationalities who had business ties with the Byzantine court. One

of them, Grigoriy Bakuriani Bagrationi, an eminent Byzantine statesman and member of an aristocratic Georgian family, occupied a place of prominence in the Byzantine hierarchy with the aid of his brother Anasiy, a military leader.

Owing to his valour on the battlefield, military gifts, extraordinary intelligence and rich experience, Grigoriy Bakuriani was appointed commander-in-chief of the Byzantine troops stationed in the Balkans. As a token of gratitude for his combat merits, Emperor Alexius granted him vast tracts of land in the Plovdiv, Thrace and Serbian regions, which were under the jurisdiction of Constantinople, including the village of Petritsi, near Bachkovo, which belonged to Empress Maria, the daughter of King Bagrat IV of Georgia (1027-1072). According to Georgian tradition, an aristocratic lord had to have his own fortress and sometimes even his own monastery. That was why commander Grigoriy Bakuriani built the Monastery of the Dormition of the Most Holy Mother of God in the Rodopi Mountains, now called Bachkovo (Petritsi in antiquity) out of love for the Church and deep faith in God the Creator. He called this monastery "a tent of Divine Glory" [19, p. 281].

In founding the monastery, Grigoriy Bakuriani strove to preserve the cultural values he had gathered and to increase them with the continuous labour of the monastery brethren—monks educated and united by a single spiritual life. He opened a hospital, three hostels and a theological school at the monastery.

After the monastery was built, Grigoriy Bakuriani compiled in 1084 a Rule (Typicon) which was written in Georgian and Greek; it underscored the monastic life.



THE PRESENTATION OF THE BLESSED VIRGIN IN THE TEMPLE

*16th-century icon at the Cathedral of St. Sophia
the Wisdom of God in Novgorod*



His Holiness Patriarch Pimen and the participants in the festal reception in the patriarchal chamber of the Trinity-St. Sergiy Lavra on October 8, 1983, the Feast of St. Sergiy of Radonezh



Festal moleben in the Lavra square on October 8, 1983, the Feast of St. Sergiy of Radonezh



At the reception in honour of the 25th anniversary of the Christian Peace Conference and on the occasion of the meeting of the CPC Working Committee in Moscow on October 20, 1983. Right to left: His Holiness Patriarch Pimen; Bishop Dr. Karoly Toth, CPC President; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee; Metropolitan Paulos Mar Gregorios of Delhi (Syrian Orthodox Church, Catholicosate of the East); Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations



Moscow. October 17, 1983. The presidium of the meeting of the Working Committee of the Christian Peace Conference

THE 200th ANNIVERSARY OF THE DEPARTURE OF ST. TIKHON THE BISHOP OF VORONEZH
[1783-1983]



Archbishop Pitirim of Volokolamsk greeting the worshippers in the Trinity Cathedral of the town of Zadonsk on August 26, 1983



Procession held on the feast day



Laying flowers at the monument to the warriors who fell in the Great Patriotic War

THE 200th ANNIVERSARY OF THE DEPARTURE OF ST. TIKHON THE BISHOP OF VORONEZH
[1783-1983]



ST. TIKHON THE BISHOP OF VORONEZH
AND MIRACLE WORKER OF ZADONSK



August 13, 1983, the Odessa Monastery of the Dormition. His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa and Metropolitan Sergiy of Odessa and Kherson with guests at the reception given by Metropolitan Sergiy in honour of His Beatitude



June 18, 1983. Metropolitan Sergiy of Odessa and Kherson and Bishop German of Philadelphia and East Pennsylvania [Autocephalous Orthodox Church in America] with US pilgrims and clerics of the Odessa Diocese

**THE 200th ANNIVERSARY OF THE DEPARTURE OF ST. TIKHON THE BISHOP OF VORONEZH
(1783-1983)**



Archbishop Pitirim of Volokolamsk and Bishop Mefodiy of Voronezh and Lipetsk with participants in the festal divine service on the Feast of St. Tikhon of Zadonsk, before the entrance to the Trinity Cathedral in the town of Zadonsk, Lipetsk Region [Voronezh Diocese], August 26, 1983



ST. GREGORY PALAMAS THE ARCHBISHOP OF THESSALONICA
(feast day, November 14/27)

14th-century icon



The Bachkovo Monastery in Bulgaria

nastery's self-government and its status as independent of the Constantinople Patriarchate. The monastery was proclaimed a self-sufficient spiritual community whose upkeep was provided for by revenues from parishes and by Grigoriy's and his brother Anasiy's properties which were bequeathed to the cloister. According to his last will, the monastery was to be the repository of the remains of its founder and the monks of the cloister were to pray for the salvation of his soul. During the lifetime of the monastery's founder his brother Anasiy, who lived in his estate near Thessalonica, died. Grigoriy Bakuriani interred his brother's remains in the cathedral church of the cloister.

In order to preserve the monastery's independence of the Constantinople Patriarchate, Grigoriy Bakuriani did not submit his Rule for endorsement either to the Patriarch of Constantinople or to the Metropolitan of Plovdiv (a Greek by nationality), limiting himself to the advice and approval of Patriarch Euthymius of Jerusalem (11th century, no later than 1099). Grigoriy Bakuriani obtained from the Byzantine emperor a

charter guaranteeing monastery holdings the status of autonomy and freedom and independence of secular and ecclesiastical authorities, and exemption from all taxes. Independent politically, economically and ecclesiastically, the uniquely structured Bachkovo monasterial republic had vast tracts of land populated predominantly by Bulgars. According to the Rule, the monks of the cloister, who numbered approximately 50, could be of any nationality. However, only one Greek had the right to abide in the monastery—he was in charge of correspondence in the Greek language. The biased attitude of Grigoriy Bakuriani towards Greeks was a consequence of the fierce rivalry, feud and hostility which existed between the Greek and Georgian monks on Mount Athos (see: *Theological Studies*, Moscow, 1982, No. 23).

In 1086, three years after the Bachkovo Monastery was founded, Grigoriy Bakuriani fell on the battlefield in a clash with the Pechenegs.

The history of the Bachkovo Monastery is also bound with the name of the outstanding mediaeval Georgian philo-

sopher, Ioann Petritsi. In the early 1070s he was a pupil at the famous Constantinople School of Philosophy founded by Michael Psellus (1018-cir. 1078 or 1096), where he studied under the neo-Platonist Ioannis Italos. In the 1080s Ioann lived and worked in the Bachkovo (Petritsi) Monastery, whence he received the surname Petritsi. Ioann Petritsi was the first rector of the theological academy which had been opened at the time in the monastery. To his pen belong the translations of the works of Aristotle and Proclus into Georgian, as well as a number of hagiographical and theological works. Ioann Petritsi subsequently worked in the Georgian Academy of Gelati, near Kutaisi, where he translated the *History* by Josephus Flavius.

Many events in the life of the Bulgarian state and the Bulgarian Orthodox Church were reflected in the centuries-old history of the Bachkovo Monastery, and characteristic features of the Bulgarian national culture found expression in it. Both the exterior and interior of the surviving monastery buildings attest above all to the ancient ties between Bulgaria and Georgia. Exquisite early Georgian icon-painting, which has survived, date to the late 11th century. The frescoes in the two-storey crypt church, which is well preserved to this day, is a unique monument of classical icon-painting of the times of the Comnenus Dynasty (12th-14th centuries). One of the frescoes depicts the founders of the monastery—Grigoriy Bakuriani and his brother Anasiy; they are holding a miniature model of the monastery in their hands. The signature of the Georgian craftsman Ioann Iveropul, who took part in the painting of the crypt church in the late 11th century, was discovered recently on one of the frescoes.

After Grigoriy's death and probably on instructions from Alexius I Comnenus, another small Church of the Archangels Michael and Gabriel was built on massive pilasters on the western side of the central church. (Its gates were painted in 1840-1841 by the prominent artist of the Bulgarian Renaissance, Zakharia Zograf).

During the Crusades of the 11th-12th centuries the Bachkovo Monastery fell

into the hands of Latin knights (Byzantines called West Europeans Latins). Despite this fact, its hegumens were of Georgian origin for over two centuries following its foundation. In his *History of the Campaign of Frederick II Barbarossa*, the Austrian, Canon Ansbart, a chronicler of the Third Crusade, mentions how the father superior of the monastery, a native of Iveria (i. e., Georgia), was received by the Byzantine emperor with due honours (*Latinski izvori na Blgarskata istoria*. Sofia, 1965, Vol. III, p. 267).

During the reign of Ivan Asen II, who was known for his profound faith and consideration for the needs of the Church, the well-being of the Bachkovo Monastery improved and new buildings were added. The restoration of the Petritsi Fortress, later renamed Asen, dates back to this period. Here, in a gorge and on an inaccessible rocky spur, battles once took place between Bulgarians, Byzantines and Latins. Ivan Asen II took possession of the fortress in 1231; an inscription has survived, which says that it was erected by Asen, King of the Bulgars and Greeks. At present the fortress has been restored to its original appearance [9, p. 218].

After Ivan Asen II the Rodopi lands, along with the Bachkovo monastery and the fortress, again fell into the hands of Greek rulers. It was only in 1344 that the monastery and fortress were incorporated into the Bulgarian state thanks to the energetic efforts of King Ivan Aleksandr of Bulgaria (1331-1371). Ivan Aleksandr increased the lands of the Bachkovo Monastery with gifts. During his reign part of the crypt church was painted, and the image of Ivan Aleksandr with the inscription "Ivan Aleksandr, in Christ God Orthodox King and Monarch of All Bulgars and Greeks" [9, p. 218] has remained from those distant times.

The late 14th century and the first two decades of the 15th century were particularly noteworthy for the Bachkovo Monastery. The outstanding Bulgarian patriot, St. Evfimiyy, Patriarch of Trnovo, lived and worked in the Bachkovo cloister from 1394 to 1402. He was sent there by the Ottoman invaders after the fall of the Bulgarian capital of Trnovo. According to the Lovech Colle-

ction dated 15th-early 16th century, St. Evfimiy lived there until his blessed demise, leaving behind many literary works (chiefly *Lives* of the saints) [12, p. 154]. His tomb in the Church of the Archangels Michael and Gabriel is recognized as a shrine of the Bulgarian people [21, p. 6]. The ecclesiastical writers and pupils of St. Evfimiy—the Bulgarians Matfei and Andronik, and Andronik's pupil, the Serbian writer and pedagogue, Konstantin Kostenečki, also lived in the Bachkovo Monastery. The ecclesiastical-literary and scientific school of St. Evfimiy drew advocates of enlightenment to the Bachkovo Monastery from all parts of the country.

In the 16th century the Bachkovo Monastery was destroyed by the hordes of Sultan Selim I (1512-1520). However, the tomb of St. Evfimiy and the chapel nearby survived.

Unfortunately, the history of the Bachkovo Monastery during the period of Ottoman rule, when it was incessantly destroyed, has not been chronicled thoroughly enough. It can be stated, however, that even during this period the Bachkovo Monastery continued to be one of the hubs of spiritual culture. It is a known fact that not only liturgical and sacred books and the works of the Holy Fathers were copied in it, but also, for example, the writings of Sophocles and Euripides. The murals in the refectory built in 1601 attest to the love of the Bachkovo monks for classical writers and philosophers: alongside biblical themes and images of saints, they portray such ancient philosophers as Aristotle, Diogenes, Socrates and Plato, to name but a few.

Relatively few early monastery buildings have survived on the territory of Bulgaria. The Khreljo tower in the Rila Monastery and the cave church near the Ivanovski Monastery (14th century) are two examples. The crypt church of the Bachkovo Monastery (11th-12th centuries) is the oldest of them.

The rebirth of the Bachkovo Monastery began in the 17th century. At that time, under Hieromonk Daniil, the Cathedral Church of the Dormition of the Most Holy Mother of God was dismantled and pulled down. A new Cathedral of the Holy Trinity was erected in 1604 in the centre of the monastery,

somewhat to the side of the old foundation. "However, no break with the past took place, and the new cathedral was a happy combination of both names in the consciousness of the faithful" [5, No. 1, p. 50]. Shortly before this, in 1601, the cell church of All Saints was built in the southwest corner of the monastery. The Church of St. Nicholas the Miracle Worker was built in 1834-1840, and construction of other buildings was suspended and continued at different times, right up to our day.

Architecturally, the Bachkovo Monastery as it is today does not stand out much among the other Bulgarian cloisters. The oldest of the surviving edifices—the crypt church attests to the monastery's Georgian roots. Without stepping beyond the canons of Byzantine art, its builder enriched his creation with original Georgian elements, specifically, decorative ones, and strongly profiled wall arcades. There are also worldly motifs in the themes of the frescoes of Ioann the Georgian (as well as in the themes of the paintings in the church in the village of Boyan, dated 1259). This is not only icon-painting, but painting in the broadest sense. These frescoes anticipate in a certain sense the 14th century Italian Renaissance.

The main church of the monastery, the Cathedral of the Most Holy Mother of God, was painted in 1643. Done in the first half of the 17th century, the murals attest to the so-called Bachkovo icon-painting school which flourished at the time.

The painting of icons in the Church of St. Nicholas was entrusted to the brilliant Bulgarian icon-painter Zakharia Zograf, the most talented representative of the Samokov icon-painting school. The frescoes of the outer northern wall of the refectory and the narthex of the Cathedral of the Dormition were also painted by him. Two compositions—"The Last Judgement", in the narthex of the Church of St. Nicholas and the panorama of the monastery, on the northern wall of the refectory, are of special interest for the history of Bulgarian Church art. In these frescoes Zakharia Zograf adheres to the Byzantine tradition, to which he injects a national colouring. In the narthex of the Church of St. Nicholas

he also depicted himself beside the hegumen and prohegumen of the monastery. Inside the church, Zakharia Zograf made a number of Bulgarian inscriptions in addition to Greek ones. The painting of the entire church was completed on October 15, 1840, which is evidenced by the Greek inscription on the inner side of the entrance door. Other masters subsequently worked on the paintings of the church as well.

The Bachkovo Monastery has a large collection of sacred books, relics and literary monuments. The rich monastery library (in 1887 part of it was handed over to the Sofia Synodal Library) is of considerable interest.

A shrine of the Bachkovo Monastery is the miraculous icon of the Mother of God "Eleusa" (Greek—"Tenderness"). According to tradition this icon is one of the icons of the Mother of God painted by St. Luke the Apostle and Evangelist. The icon was found by a shepherd who had been attracted by an unusual light emanating from it. With solemn singing and in procession the icon was brought to the monastery church. After having disappeared mysteriously, the icon was found in a cleft of a cliff and returned to the cloister. To commemorate this event, which took place on Easter Monday a procession with the icon from the monastery to the locality of Kluvia and back is held every year. In 1311, the icon was decorated with gilded silver rizas with open-work finishing in the style of mediaeval Georgian chasing. The Georgian inscription shows that the rizas were donated by the Georgian brothers Atanas and Okropir, one of whom finished the theological school at the monastery and was subsequently an instructor there.

In the 19th century, after Bulgaria had been liberated by Russia from the Ottoman yoke, the Bachkovo Monastery reached its zenith. Numerous sketes and chapels were built in its environs. The monastery's library was enriched by valuable manuscripts and rare old books (many of them are now in book depositories of Sofia and Plovdiv) [16, pp. 256-257]. In 1894, the Bachkovo Stauropegion Monastery was transferred from the jurisdiction of the Patri-

arch of Constantinople to that of the Holy Synod of the Bulgarian Church.

The Rila, Bachkovo and Trayan monasteries are the largest in the Bulgarian Orthodox Church today. There are two types of monasteries in the Bulgarian Church—stauropegion which directly subordinate to the Patriarch and the Holy Synod, and diocesan, subordinate to the local ruling bishop. Monasteries are governed by a monastery council, consisting of four or six monks headed by the hegumen and elected by the entire monastic community.

The current hegumen of the Bachkovo Monastery is Bishop Nestor of Smolian who, in the rank of archimandrite, was the dean of the Bulgarian Metochion in Moscow (1972-1977) and is a magister of Theology of the Moscow Theological Academy. The monastery brotherhood numbers 15 monks, who are all ordained and take turns in the weekly cycle of services. Each fulfils other monastic obediences as well. During meals in the refectory they take turns in reading from the *Lives of the Saints*.

Extensive restoration work was begun at the Bachkovo Monastery in 1965, and it is continuing successfully today.

With its solemn and beautiful liturgies conducted in keeping with the Rule, the Bachkovo Monastery draws multitudes of pilgrims from all over Bulgaria.

The most deeply revered feast day at the monastery is mid-Pentecost, when the water is blessed in the monastery yard following the festal procession with the Icon of the Mother of God from Asenovgrad—the "Bulgarian Jerusalem" (the town was so named for the abundance of churches and chapels; there is also a metochion of the Bachkovo Monastery). There are two other revered feast days of the Mother of God—Easter Tuesday and the patronal feast of the cloister, the Dormition of the Most Holy Mother of God.

Interred in the Bachkovo Monastery is His Holiness Patriarch Kirill († 1971), an outstanding ecclesiastical writer and historian, who became the Primate of the Bulgarian Church after the restoration of the Patriarchate in 1953. His tomb is in the main church of the monastery by the central entrance, where his predecessor in governing the Church,

Metropolitan Stefan the Exarch of Bulgaria († 1957), is buried as well.

When representatives of the Russian Orthodox Church are in the Bulgarian capital of Sofia they always visit the Bachkovo Monastery after Rila.

Their Holinesses Patriarchs Aleksiy and Pimen of Moscow and All Russia visited the Bachkovo Monastery and prayed before its holy shrines in 1946 and 1957, and in 1971 respectively.

Festive celebrations of the 900th an-

niversary of the Bachkovo Monastery were held in 1983. They were attended by the Primates of a number of Local Orthodox Churches including His Holiness and Beatitude Patriarch-Catholicos Iliya II of All Georgia.

Having risen as a mediaeval centre of Georgian spiritual culture of Bulgarian soil, the Bachkovo Monastery today, too, is a symbol of the age-old friendship between the fraternal Georgian and Bulgarian peoples.

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NESTOR, Bishop of Smolian,
Father Superior of the Bachkovo Monastery,
Archpriest Ioann KHRISTOV,
of the Church of the Dormition
of the Bulgarian Metochion in Moscow

Demise of Bishop DOMETIAN of Vranje

The Serbian Orthodox Church has suffered a great loss. Bishop Dometian of Vranje, the first bishop of the Vranje Diocese in Serbia's south, passed away on June 1, 1983.

Bishop Dometian (secular name Živojin Pavlović) was born on August 20, 1911, into a pious peasant family in the village of Pertat, near the town of Leskovac in the Republic of Serbia. After elementary school and gymnasium, he entered the Theological Seminary in Bitol and was later transferred to the St. Sava Seminary in Sremski Karlovci which he finished in 1934. In 1939, he graduated from the Orthodox Theological Faculty in Belgrade and was professed with the name of Dometian in the Domestic Chapel of St. Simeon the Myron-Exuding of the Serbian Patriarchate. In 1940, he was ordained hierodeacon and then hieromonk. In 1947, he was raised to the rank of protosynkellos and in 1952 to that of archimandrite. From 1939 to 1940, he taught at the Theological Seminary in Sarajevo and in 1940 was transferred to the seminary in Cetinje, Montenegro. In 1947, he was appointed professor at the newly reopened seminary in Prizren. In 1964, he was designated Rector of the Theological Seminary in Sremski Karlovci. From 1965 he was professor at the St. Sava Seminary in Belgrade; he was made its rector in 1977. He held this post till 1978 when he was consecrated Bishop of Vranje.

Bishop Dometian taught moral theology, patrology and Church history at various theological schools of the Serbian Orthodox Church for over 40 years.

In his capacity as professor of the St. Sava Theological Seminary in Belgrade, he visited the theological schools of the Russian Orthodox Church at Zagorsk (Trinity-St. Sergiy Lavra), Leningrad and Odessa.

Bishop Dometian was a great friend of the Russian Orthodox Church. He described with great joy and animation his impressions of her shrines and often recalled his visit to the grave of F. M. Dostoevsky in Leningrad. He was well acquainted with Russian religious tho-



ught and literature and translated from the Russian several religio-ethical works. Vladyka Dometian eagerly questioned representatives of the Serbian Church who visited the Russian Church about her life and service, about the successes and achievements of the Soviet people.

Because of his kindness and responsiveness Bishop Dometian won the love of the seminary students and all who came in contact with him. This was evident from the crowds of clerics and laymen who came to his funeral.

The funeral service, on June 4, 1983, was led by His Holiness Patriarch German of Serbia, who was assisted by an assembly of bishops, priests and deacons, in the Holy Trinity Cathedral Church in Vranje. Many former students of Vladyka Dometian came to pay their last respects.

After the service, the coffin was carried in a procession round the cathedral church and, after the Lity for the Dead, interred inside the cathedral by the northern wall.

Synkellos Damaskin DAVIDOVIĆ,
Professor at the Sts. Cyril and
Methodius Theological Seminary

A Memoir of Schema-Hegumenia Maria

Schema-Hegumenia Maria (named in honour of St. Mary Magdalene, Equal to the Apostles) (secular name Lydia Nikolaevna Dokhtrova; 1896-1978) had an unusual life. After graduating from Moscow University (Faculty of Philosophy) early in the century, she entered the novitiate in one of the convents on the Dnestr (then in Romania); later settled in Yugoslavia where she was professed under the name of Diodora. She was the mother superior of three convents.

While abroad, Schema-Hegumenia Maria was confessionally loyal to the Russian Orthodox Mother Church and to her country.

On May 8, 1978, the Russian nun, Schema-Hegumenia Maria, who lived in St. Parasceve Skete near Sofia, fell asleep in the Lord.

The sorrow caused by her demise has been assuaged by time, but the spiritual communion which we had with our staritsa remains unbroken and our love for her is as strong as ever. She is alive and is praying for us, and we feel this.

All her life Mother Maria had reverently venerated the Apostle St. John the Divine and her death occurred on his feast day.* The Lord probably witnessed in this way that she was as chaste, as His beloved disciple. She zealously preserved her chastity in body and spirit, leading a life of severe asceticism. Even while in her family home in Russia, she decided to abstain first from meat, then everything sweet, and finally from all cooked food. She subsequently said: "It is impossible to abstain without God's grace sitting with your parents at a table laden with tempting food and eat raw cabbage, carrots and such things."

First as a novice and then as a nun, Mother Maria lived for some time in a mountain cave. Her cell in the convent had no heating and in winter the temperature often dropped to -25°C . She had scanty clothing, and when winter approached Mother Maria felt as though she was being led to the slaughter, but in her soul she was at peace. She slept on the floor, and then even on the stairs. For 20 years she lived on

nothing but bread which she ate very sparingly. In her youth she wore a chain. Her prayers were always accompanied by the grace-bestowing gift of tears. She used to say that no physical labour could compare with the labour of prayer. She kept her acts of faith a secret. Only two or three of the nuns, her closest associates and cell mates knew about them.

Mother Maria never compared herself with other nuns, considering herself more sinful than they. She ardently loved the Lord, renouncing for His sake all pleasure and fame. She told me once: "What always mattered to me was not what others thought or said about me, but only my conscience before the Lord."

Mother Maria loved people in Christ for which she suffered persecution, oppression and sorrow. When a person confided in her his sorrows, the sight of tears in her eyes was already a great spiritual consolation. People who knew her in spirit loved her deeply. On one occasion a representative of the ruling bishop of the diocese in which the convent of Mother Maria was located told her that the bishop had decided to transfer half of the sisters to another convent. When the nuns were told of the decision they all broke into tears. The surprised messenger said to Mother Maria: "I can understand the feelings of the older sisters, but it is amazing how these young novices are attached to you." He reported to the bishop that it was impossible to separate the nuns from their spiritual mother.

Mother Maria asked the blessing of

* The Bulgarian Orthodox Church observes her Saints' Days according to the New Julian Calendar.



Schema-Hegumenia Maria with the nuns in her cell

her starets confessor to take the schema vows under a new name. He replied: "I prayed and suddenly heard a voice in my heart saying—'Maria'. Follow the example of the Holy Myrrhophore, St. Mary Magdalene, in her love of Christ".* And Mother Maria lived up to the blessing and fulfilled the behest of the starets. In 1950, she was told to renounce her subordination to the Moscow Patriarchate and her Soviet citizenship under penalty of deportation. But Mother Maria preferred to be deported than renounce her Motherland and her spiritual father—His Holiness the Patriarch of All Russia. She and the other Russian nuns were sent to Albania in freight cars. The Soviet envoy in Albania took care of them as well as His Holiness Patriarch Aleksiy who also gave them financial aid. In 1954, the nuns moved to Bulgaria, and settled in a small skete dedicated to St. Parasceve, near Sofia. "For Russians," Mother Maria used to say, "Bulgaria is nearest

in spirit after Russia." The Russian nuns were introduced to Bishop Parfeniy of Levka.* "Vladyka Parfeniy is a man of the purest soul," said Mother Maria. He became her spiritual father.

I personally got acquainted with my staritsa in 1972. Her last nun was then seriously ill. This nun always beseeched God to die before Mother Maria for she could not imagine herself without her spiritual mother. Schema-Hegumenia Maria, who was then 70 and suffering from several serious ailments herself, took care of the bedridden patient with amazing selflessness. The dying nun said: "I am not afraid to die, but am very sorry for Mother Maria who will be left all alone."

Only two of us were left in the convent: I, a layman and city dweller, who could do practically nothing, and Mother Maria. The Lord only knows of the spiritual and physical difficulties and sorrows suffered by her because of my lack of skill and chiefly because of my worldly ways and habits. The elderly

* Mother Maria followed the advice of her spiritual father—Archbishop Feofan, who had lived for many years in Sofia before going to France.

* Bishop Parfeniy of Levka († March 2, 1982).

schema-hegumenia, whom people used to welcome with the ringing of bells, humbly went to cook in the kitchen, wash dishes, and look after the convent visitors, and the workmen; from the latter she often bore patiently their rudeness and offences. Tired out she retired to her cell late at night. Mother Maria used to say: "Had I attributed to myself the honour due to my dignity, it would have been unbearably difficult for me to live in these conditions." She could have, of course, left everything and retired with her spiritual daughters who kept calling her to come and live with them. But she regarded her encounter with me as a sign of Divine Providence to help me find my way to the Lord and preserve the convent, and for this she did not spare herself. If I am a monk today it is thanks to God and to His faithful servant—Schema-Hegumenia Maria, who laid down her life for the lost sheep.

How can one not love this spiritually pure and humble lamb of Christ, or forget her, whose selfless love for her neighbour was so infinitely great! I, poor and worthless, could not serve her in any way when she was alive and cannot serve her in any way now, but the Lord, in Whose Name she did everything, will reward her for all she did. We, her spiritual children, hope to meet Mother Maria again in joy, if the Lord so wills, and no one will be able to deprive us of this joy then.

I have come to love the Russian people, who have such children of the Church and who have always treated us, Bulgarians, unselfishly and benevolently. May the Lord give rest to His sufferer, Schema-Hegumenia Mother Maria, in His Heavenly Kingdom and may He forgive us our sins by her holy prayers.

Hieromonk GAVRIIL,
Bulgarian Orthodox Church

The Saints of the Hellenic Church

Several issues of *The Journal of the Moscow Patriarchate*, in the Russian language, carried an article under this title—Nos. 1-3, 7, 8, 12, 1983.

Apart from the universally venerated saints by all the Orthodox Churches, the Church of Greece has her own, local, saints. During the Osman rule in the Balkans and the Mediterranean, when Islamization was being forced upon the population and national uniqueness was being eliminated, there appeared masses of confessors and martyrs of the Orthodox Faith. With the rebirth of the Church in Hellas these confessors and martyrs entered the catalogue of Helle-

nic saints and were venerated with the saints of old. Many of the local Hellenic saints are given in the *Complete Menologion of the East* (2nd edition, Vladimir, 1901), compiled by an outstanding Russian hagiologist, Archbishop Sergiy (Spassky) of Vladimir. In this book there is a list of local Hellenic saints and icons that are glorified, drawn up according to the contemporary calendar of the Church of Hellas filled in by Archbishop Sergiy. The names of the saints are given according to the days of the month beginning with September, and those whose feast days have not been determined—alphabetically.



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For the 75th Birthday of the Primate of the Armenian Apostolic Church

To His Holiness VAZGEN I,
Supreme Patriarch-Catholicos of All Armenians

Your Holiness, beloved brother in the Lord, Most Holy Supreme Patriarch-Catholicos of All Armenians,

On this joyous and glorious day of your jubilee I send you heartfelt congratulations on my own behalf and that of the Plenitude of the Russian Orthodox Church who feels deep respect and love for your Holiness.

September is a significant month in your life. This September you are marking your 75th birthday, the 40th anniversary of your ordination and the 28th anniversary of your election, through God's will and by decision of the National Church Council of the Armenian Church, to the dignity of Supreme Patriarch-Catholicos of All Armenians.

Since your youth you have enjoyed the good will of God and the sincere love of men, first as a teacher and then, after ordination, as diocesan head of the Armenian Church communities in Romania and Bulgaria. In 1955, you were unanimously elected to the lofty and responsible post of Catholicos of All Armenians. You ascended the primatial throne of St. Gregory the Illuminator as the 130th Primate of the Armenian Apostolic Church.

For over a quarter of a century you have ministered blessedly in the patriarchal see of the Armenian spiritual centre—Holy Echmiadzin. These years have been filled fruitfully with internal, ecumenical and peace-making activities. Under your wise guidance, the life of the Armenian Church is well organized; ancient churches and monasteries of Armenia are being restored; the primatial cathedral at Echmiadzin and the patriarchal residence have acquired a fresh grandeur and beauty; the publishing business of the Catholicosate is expanding, and the theological academy, in which you still lecture, is flourishing.

You have travelled on missions of love and peace to many countries where you have had fraternal meetings with Primates of Christian Churches; visited the dioceses and communities of the Armenian Church, and made speeches at international ecumenical and peace forums. We highly appreciate your active participation in the peace actions undertaken by the Churches and religious organizations in the Soviet Union in these troublous years, especially in the Moscow world conferences of religious workers in 1977 and 1982.

It is undoubtedly due to you that genuinely friendly ties between the Armenian and Russian Orthodox Churches have strengthened. Nothing mars our Churches' noble fraternal relations, and in this we see God's blessing upon our Christian cooperation.

In recognition of your great contribution to the fields of ecumenism, peacemaking and patriotism, to the consolidation of traditional fraternal relations between our Churches and peoples, and on the occasion of your 75th birthday we award Your Holiness the Order of St. Sergiy of Radonezh, 1st Class. We have entrusted His Eminence Metropolitan Antony of

Leningrad and Novgorod, a permanent member of the Holy Synod of the Russian Orthodox Church, to present you with the award.

Let this visible sign of our reverence remind you, beloved brother in the Lord, of our invariable brotherly love and deep respect for you, a wonderful man and worthy son of the industrious, talented and staunch Armenian people, who have preserved through the ages their unique culture; a true Christian, always obedient to the will of God; a wise spiritual shepherd leading with paternal love his numerous flock along the path of salvation.

We prayerfully wish Your Holiness God's help of grace on all the paths of your patriarchal ministry.

With invariable love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

September 22, 1983

Armenian Church Celebrations

A delegation of the Russian Orthodox Church paid a visit to the Armenian Church at the invitation of His Holiness Supreme Patriarch-Catholicos of All Armenians Vazgen I to attend the Consecration of the Chrism, held once in every seven years, and the celebrations to mark the 75th birthday of the Primate of the Armenian Apostolic Church. The delegation which left for Erevan on September 24, 1983, included: Metropolitan Antony of Leningrad and Novgorod, a permanent member of the Holy Synod (head of the delegation); Archpriest Nikolai Smirnov, a Moscow Theological Academy lecturer; Hieromonk Nikita, helper to the assistant rector of the Leningrad Theological Academy; E. A. Karmanov, staff member of the Department of External Church Relations; I. A. Krylov, staff member of the DECR Leningrad branch, and V. N. Semirov, a DECR interpreter.

On the day they arrived in Echmiadzin the delegation was received by His Holiness Patriarch-Catholicos Vazgen I. He also received the delegations from the Georgian, Romanian and Bulgarian Churches.

Early on Sunday morning, September 25, Metropolitan Antony celebrated Divine Liturgy which was attended by the delegates from the Russian Orthodox Church and Archimandrite Kirill, representative of the Patriarch of Bulgaria to the Patriarch of Moscow.

At 10.30 a.m. a solemn service began in the Echmiadzin Patriarchal Cathedral. His Holiness Patriarch-Catholicos

Vazgen I concelebrated with 12 hierarchs. A small male choir sang.

The Order for the Consecration of the Chrism included readings from Holy Scripture, prayers and hymns. His Holiness Patriarch-Catholicos Vazgen I read out his message to the faithful of the Armenian Church.

At 3.00 p.m. there was a festal dinner at the patriarchal residence. His Holiness Patriarch-Catholicos greeted the guests who had arrived for the celebrations and the guests spoke in response.

On September 26, Monday, they laid wreaths at the monument to the Armenian victims of the 1915 genocide in the Tsitsernakaberd Park. By the eternal flame His Holiness Patriarch-Catholicos Vazgen I and the Armenian clergy said a panikhida. Afterwards the Russian Orthodox Church delegation visited the Echmiadzin Theological Academy.

On the same day, Metropolitan Antony, Archpriest Nikolai Smirnov and Hieromonk Nikita attended a reception given by the Council for Armenian Church Affairs of the Council of Ministers of the Armenian SSR on the occasion of the 75th birthday of the Supreme Patriarch-Catholicos of All Armenians Vazgen I.

On Tuesday, September 27, the Feast of the Exaltation of the Holy Cross, Metropolitan Antony celebrated Divine Liturgy during which the members of the Russian Orthodox Church delegation received Holy Communion.

In the evening, a solemn meeting to mark the 75th birthday of the First

Bishop of the Armenian Church was held at the patriarchal residence. A special address honouring the Patriarch was read, it was followed by a speech delivered by the Armenian Patriarch of Constantinople Archbishop Shnork Galustian.

From the Government of the Armenian SSR, Patriarch-Catholicos Vazgen I was greeted by the Chairman of the Council for the Armenian Church Affairs of the Council of Ministers of the Armenian SSR, R. Parsamian, who congratulated the Primate on being awarded the Certificate of Honour of the Presidium of the Supreme Soviet of the Armenian SSR. The telegram of greetings from the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov, was read out.

Metropolitan Antony of Leningrad and Novgorod read the message from His Holiness Patriarch Pimen and presented to His Holiness Patriarch-Catholicos Vazgen I the Order of St. Sergii 1st Class, and a gift from His Holiness Patriarch Pimen—an icon of the Mother of God.

Many participants in the celebration, including those from abroad, addressed His Holiness Patriarch-Catholicos Vazgen I with speeches of greetings. His Holiness Patriarch-Catholicos Vazgen spoke in response.

There was a festal concert, after which the Primate of the Armenian Church received the guests of honour.

On September 28, Metropolitan Antony, with his companions, left Erevan. The other members of the delegation left for Moscow on the following day.

Exchange of Telegrams with Archbishop Dr. Edward SCOTT, Primate of the Anglican Church of Canada, Moderator of the WCC Sixth Assembly

To Archbishop Dr. Edward W. SCOTT

Toronto

Dear brother in Christ, the delegation of the Russian Orthodox Church upon returning from Vancouver wishes to express to you and through you to Canadian Churches cordial gratitude for their fraternal reception and hospitality during the assembly. We also hope to extend our Christian cooperation which, we believe, will promote the achievement of Church unity and strengthen friendly relations between the peoples of our countries.

With brotherly love in the Lord

August 16, 1983

Metropolitan FILARET of Kiev

To Metropolitan FILARET of Kiev

Kiev

The Canadian Churches are delighted and grateful for the kind sentiments and good wishes conveyed in your message of August 16. We much appreciated your presence in Canada at the assembly proclaiming our unity in Christ which goes beyond political and cultural considerations. We pray that closer contacts can be established and relationships between our Churches deepened in the days and years ahead.

We send greetings in the Lord

August 20, 1983

Archbishop Edward SCOTT

The International Conference of Travelling Evangelists in Amsterdam

The International Conference of Travelling Evangelists organized by the Evangelist Association of Billy Graham was held from July 12 to 21, 1983, in Amsterdam, the Netherlands. It drew some 4,000 delegates, primarily from the developing countries of Africa, Asia and Latin America. The purpose of the conference was to exchange experience and to determine new ways and means of preaching the Gospel to the world and to render assistance to evangelists in developing countries.

Invitations to the conference were extended to representatives of the Churches from socialist countries: Bulgaria, Cuba, Czechoslovakia, the GDR, Hungary, Poland, Romania, the Soviet Union and Yugoslavia. The delegation of the Russian Orthodox Church comprised Metropolitan Vladimir of Rostov and Novocherkassk; Archpriest Ioann Belevtsev, professor at the Leningrad Theological Academy; Archpriest Viktor Petlyuchenko, instructor at the Odessa Theological Seminary; Archpriest Evgeiniy Zhdan, lecturer at the LTA; and

Archpriest Boris Udovenko, of the Kiev Diocese. The delegates of the Russian and Georgian Orthodox Churches and the Armenian Apostolic Church were accorded the status of observers.

A meeting was held on July 13 between representatives of Churches from Eastern Europe and Dr. Billy Graham. On July 18, Metropolitan Vladimir, in the working group "The Eastern Churches", read a paper on the topic: "Christian Responsibility in Socialist Society".

On Sunday, July 17, Metropolitan Vladimir led the Divine Liturgy celebrated in the Church of St. Mary Magdalene in The Hague at the invitation of Archbishop Iakov of The Hague and the Netherlands. Metropolitan David of Sukhumi and Abkhazia (a delegate to the conference from the Georgian Orthodox Church) and members of the delegation of the Russian Orthodox Church attended the service.

The delegation returned home on July 23.

Ecumenical Movement and the Russian Orthodox Church Before She Joined the World Council of Churches

The unique concepts of the so-called Westernizers and Slavophiles figured prominently in the development of 19th century Russian ecclesiology. Even such an extreme Westernizer as P. Ya. Chaadaev (1794-1856), who was distressed over Russia's cultural and historical isolation from Western Europe, subsequently arrived at the conclusion that herein lay the guarantee for the "purely spiritual" nature of Russian Christianity in the future. In his "Lettres Philosophiques" Chaadaev stresses the amazing spirit of self-denial and unity which the Founder of Christianity brought to Earth: "Aver-

sion for division and a passionate striving after unity—this is what keeps Christians pure under any circumstances" (*Literaturnoe Nasledstvo*, Vol. 22-24, Moscow, 1935, p. 62).

The Slavophiles Aleksei Khomyakov (1804-1860), the brothers Ivan (1806-1856) and Pyotr (1808-1856) Kireyevsky, Konstantin (1818-1860) and Ivan (1823-1883) Aksakov, N. P. Gilyarov-Platonov (1824-1887), A. A. Kireyev (1838-1910), and others received a traditional Orthodox upbringing and education. Having familiarized themselves with West European culture and the life of the Roman Catholic Church, they properly assessed the spiritual wealth and uniqueness of the Russian (and Slavonic in general) Orthodox heritage,

Continued. For the beginning see *JMP* Nos. 10, 11, 1983.

and were able to set forth in the language of the religious philosophy of contemporary Europe the Orthodox teaching on the Church, thereby opening a new chapter in the history of relations between Russia and the West. Justly convinced that it is Orthodoxy that possesses the plenitude of truth, while Western confessions suffer from spiritual pride and rationalism, the Russian Slavophiles passionately believed in the unity of the Universal Christian Church; "they believed that the plenitude of Church life could be achieved only by *sobornost*, in the union of love and freedom which restores the unity of mankind, while carefully guarding the value and uniqueness of each individual" [11, p. 201].

Under the influence of Slavophile historiosophy, Prof. A. L. Katansky of the St. Petersburg Theological Academy collated the concept of the Church in Orthodoxy, Catholicism and Protestantism in connection with the Greek-Slavonic, Roman and Teutonic spirit. He disclosed the fundamental importance of Christology and pneumatology for Orthodox ecclesiology: "The flow of life in the body of the Church from the Head—Christ—is effected through the all-powerful mainspring, which may be termed the 'spirit of the Church', i. e., through the Holy Spirit. With His assistance new branches are grafted onto the trunk of the Church... and the life-giving Life of Christ spreads throughout the organism... It is only through Christ and the Holy Spirit that the Church becomes the Church" [12, p. 115].

In his magisterial dissertation I. F. Mansvetov, a pupil of the brilliant Russian theologian Archpriest Aleksandr Gorsky, developed an ecclesiological concept according to which the Church, in order to correspond to the mystical plenitude of the Being and Life of the Saviour, must draw the full number of members into her bosom (Rev. 6. 11) and elevate each of them to the level of spiritual perfection of Christ Himself: "Then the entire Church, having embodied in herself the plenitude of Christ, will become as Christ Himself, as the Apostle calls her" [13, pp. 244-245].

The "elder" Slavophiles (Khomyakov, and the Kireyevsky and Aksakov brothers) had a sense of profound Christi-

an responsibility for the unresolved issues not only of the Western, but of the Eastern Church as well. "They had something more," Archpriest George Florovsky points out, "...the feeling and bitterness of common brotherly suffering, the realization or presentiment of the mission of Orthodoxy in Europe" [1, p. 514].

K. S. Aksakov took the initiative to solicit permission for public and printed discussion of religious and ecclesiastical issues topical at the time. For example, a well-known memorandum, "O vnutrennem sostoyanii Rossii" (On the Internal State of Russia), which was submitted to Tsar Aleksandr II in 1855, resulted in the adoption of decrees which gave rise to a wealth of religious periodicals, not only in Moscow—*Pravoslavnoe Obozrenie* (Orthodox Survey) and *Dushepolepnoe Chtenie* (Readings Good for the Soul), and in St. Petersburg—*Strannik* (The Pilgrim) and *Dukh Khristianin* (The Spirit of the Christian), but in other cities as well: Kharkov—*Dukhovny Vesnik* (Spiritual Herald), Kazan—*Pravoslavny Sobesednik* (Orthodox Collocutor), in Kiev, Odessa, Yaroslavl, etc. The subsequent transformation of theological schools and the lessening of social isolation of the Russian clergy were of great importance for benevolent studying by the Russian Orthodox Church various non-Orthodox confessions.

Particularly close ties were established by the latter half of the 19th century between the Slavophiles and the Moscow Theological Academy and the Trinity-St. Sergiy Lavra in general. One of the so-called "lesser" Slavophiles, K. N. Leontiev (1831-1891), saw Russia not as part of civilized Europe, but as a part of the Universal Orthodox Church, owing to which he won the sympathy of Archbishop Antoniy Khrapovitsky, the former rector of the MTA.

A. A. Kireyev, another of the "lesser" Slavophiles, was close to and corresponded on many issues of Church unity with MTA Prof. V. A. Sokolov, the author of the research "O soyedinenii Tserkvi" (On Church Unity) (*Bogoslovsky Vestnik*, 1898, No. 1). Actively furthering ties of the Russian Orthodox Church with the Old Catholics, A. A. Kireyev published a number of articles on

this theme.* He was elected an honorary member of the MTA in recognition of his ecclesiastical writings [see: 14, p. 84].

The Bonn Reunion Conferences attended by Orthodox, Old Catholic and Anglican theologians were held in 1874 and 1875 in Bonn, Germany, on the initiative of the prominent Old Catholic ecclesiastical figure J. J. I. von Döllinger (1799-1890). Considerable accord in doctrine and theological views, especially between Orthodox and Old Catholics, were manifest at these congresses. Reports on the Bonn congresses were published in the "Minutes of the Sessions of the St. Petersburg Branch of the Society of Lovers of Spiritual Enlightenment" (St. Petersburg, 1874-1875). In the opinion of the Old Catholic Archbishop Andrei Rinkel, these congresses may be considered the unofficial birthday of the ecumenical movement (*JMP*, 1962, No. 2, pp. 47-48).

Theological dialogue between the Orthodox and Old Catholics was subsequently carried out successfully within the framework of the St. Petersburg-Rotterdam Commission (1894-1914), with the immediate participation of Archpriest Ioann Yanyshv (1826-1910) and A. A. Kireyev [see: 11 and 2].

Western Europe began to show palpable interest in Orthodoxy, specifically in the Russian Orthodox Church, in the mid-19th century with the growth of the Oxford Movement in the Church of England. The followers of this movement believe that the Church is not divided at all, that only outward unity has been broken; the question is to resume inter-communion that stopped or to mutually acknowledge the divided branches of the one Universal (Catholic) Church, such as are the Anglican, Roman Catholic and Orthodox Churches. Certain external factors imparted an ecumenical direction to the Oxford Movement, revealing, among other things, the striving after reunion with the Roman Catholic Church. At the early stage of the Oxford Movement its leaders manifested comparatively little

interest in the Orthodox Churches. Then their interest in Orthodoxy grew, which led to the formation of the Eastern Church Association [15, pp. 276-282]. Personal contacts between Anglicans and Orthodox largely contributed to this circumstance.

Archdeacon William Palmer, a prominent figure in the Church of England, visited Russia in 1850, where he met A. S. Khomyakov. This contact led to a long correspondence and lively theological dialogue*. Positive relations between both Churches were given an additional boost as a result.

The theological method of A. S. Khomyakov, through which he develops his idea of the Church, has helped many non-Orthodox Christians seeking unity to clarify the Orthodox understanding of ecclesiasticity.

It was Khomyakov that coined the neologism *sobornost*, derived from the word *soborny* which is how the adjective "catholic" is translated from the Greek original in the Slavonic text of the Creed. In the word *sobornost* Khomyakov expresses in his own way the idea of catholicity (universality), which he developed in his work *On the Church*.

A. S. Khomyakov rejected external formal signs of affiliation to the Church, considering as the only criterion of such affiliation to be unity in love in the Name of Christ: "The Church is God Himself in the revelation of the mutual love of Christians," the free *sobornost* of believers, not an institution or organization (See A. S. Khomyakov. *O Tserkvi* (On the Church). Edited and with a foreword by L. P. Karsavin. Berlin, 1926).

In his teaching on the God-Man, V. S. Soloviev, who was influenced by N. F. Fyodorov, gave a new interpretation to this idea of Khomyakov's.

Rejecting one-sided spiritualism as remnants of Monophysitism which disdains the world and man, V. S. Soloviev emphasized that to confess Christ means to confess the reality of His humanity and incarnation in earthly

* See, e.g., A. A. Kireyev. "Shestoi mezhdunarodny staro-katolicheskiy congress v Olten" (Sixth International Old Catholic Congress in Olten, Switzerland). *Bogoslovsky Vestnik*, 1904, No. 3 (September-December), pp. 566-592.

* See A. S. Khomyakov. *Sochineniya. Bogoslovskie i tserkovno-publitsisticheskie statyi* (Works. Theological and Ecclesio-Publicistic Articles). P. Soikin Publishers (Letters to W. Palmer: pp. 254-315; letters from W. Palmer: pp. 390-395), year not indicated.

history, which is illumined with a new meaning—the proclamation of the kingdom of God.

The Kingdom of God is not of this world, but it entered this world through Christ the God-Man and abides “within us” and “in our midst” as a common task: “realization of the plenitude of natural human activity united with the plenitude of the Godhead through Christ.”

Asserting the creative activity of Christianity in the social as well as moral sphere, V. S. Soloviev fought confessional isolation, intolerance and formalism. According to Soloviev, the true Church is the Universal Church, called upon to realize the genuine image of the God-Man unity. It is in this sense that V. S. Soloviev was in effect one of the outstanding pioneers of the ecumenical movement. Soloviev did a great deal to draw Orthodox and Roman Catholic ecclesiology closer together. In his work *Rossia i Vselenskaya Tserkov* (Russia and the Universal Church) he consistently develops the idea of spiritual community and closeness of the Western and Eastern Churches: “If piety is indeed a distinguishing feature of our national consciousness, the fact that we hold the principal emblems of this piety in common with the West forces us to acknowledge our solidarity with them in that which we consider essential. As for the glaring contrast between the meditative piety of the East and the active religion of the West,* this subjective and purely human contrast does not at all apply to the divine objects of our faith and our cultus, and not only can it not serve as just cause for division, it should rather arouse both great parts of the Christian world to closer unity for the purpose of supplementing each other” (16, p. 95).

In his famous paper *O prichinakh upadka srednevekovogo mirosozertsania* (On the Causes of the Decline of the Mediaeval World View), which he read to the Moscow Psychology Society on October 19, 1891, V. S. Soloviev touches upon the historical fate of Chri-

stianity and its place in contemporary life. Implying by mediaeval world view the historical compromise between Christianity and paganism, which took shape in both the Roman-German West and the Byzantine East, V. S. Soloviev came to the conclusion that “the reasons for the decline of the mediaeval world view lie not in Christianity but in a distortion of it, and that the decline is not to be feared by true Christianity...”. In this connection he recognizes as positive the experience of non-religious humanism. It should be noted here that V. S. Soloviev’s ecclesiological and historiosophic views underwent a rather complex evolution throughout a number of decades.

Originally advancing the idea of a theocratic society under the aegis of Orthodox-Catholic union, Soloviev later reevaluated this concept. Under the impact of Orthodox eschatology, he overcame the temptations of one-sided faith in theocracy and humanistic progress (see: *Tri razgovora...* (Three Conversations...)).

N. F. Fyodorov (1824-1903),* an outstanding 19th century Russian thinker whom V. S. Soloviev called his spiritual father, was also essentially one of the pioneers of ecumenism. In his well-known *Zapiska o rodstve i bratstve* (Note on Kinship and Fraternity...) appeals to believers and non-believers, to scholars and non-scholars for unity based on the unity of the human race, which proceeds from one forefather, Adam: *And hath made of one blood the nations of men for to dwell on all the face of the earth* (Acts 17. 26). The Old and New Testament revelations on the unity of the human race is recognized as absolute by the Christian Church and is invariably preserved by her; the teaching, which opposes various racial theories, is inextricably bound with another teaching revealed by God on hereditary Original Sin and the Redemption bestowed by the New Adam, our Lord Jesus Christ. In the context of Fyodorov’s *Filosofia Obshchego Dela* (Philosophy of the Common Cause) the

* The author is implying the active participation of the Roman Catholic Church in the political, social and cultural life of Western Europe, while the Orthodox Church poses purely spiritual tasks.

* 1828, the date usually given for N. F. Fyodorov’s birth, is, in our opinion, incorrect. See biographical materials on Fyodorov in the Manuscripts Department of the State Lenin Library, folio of N. P. Peterson No. 657.

ecumenical ideas are organically entwined with the appeal for peace and fraternal cooperation: "...As genuine reconciliation between the non-Orthodox and followers of other faiths is impossible without the negation of war so, too, is genuine reconciliation impossible without the recognition of kinship, without the recognition of common lineage, without the recognition of God of all the Fathers, not the God of only Abraham and Isaac, of Abraham and Ismail, but of the God of Adam..."; "...All that external pacification requires is that people do not harm one another, while inner pacification demands that they love one another; the former requires only peace, while the latter, a union, i. e., unity of emotion, thought and action..." [17].

A very palpable contribution to the development of the 19th century Orthodox ecumenism was made by the brilliant Russian theologian, Prof. V. V. Bolotov (1854-1900). "Every research made by this luminary of Russian Orthodox scholarship pursues the aim of removing an obstacle on the path of the restoration of Christian unity," stresses Archpriest Prof. Liveryi Voronov. Credit is due to Prof. V. V. Bolotov for his precise differentiation and demarcation of dogmata from theologoumena and theological views.

In his well-known work *Tezisy o Filioke* (Theses on the Filioque, 1893), written following his participation in the dialogue with Old Catholics, V. V. Bolotov established the basic theological principles governing this demarcation, grounding himself on patristic works.

The Fathers and Teachers of the Undivided Christian Church back in the earliest days underscored the difference between dogma and theologoumenon. Whereas "dogmata are not subject to any change, abridgement or distortion" (St. Vincent of Lérins, 5th century, *Commonitorium*, 1, 22), and "dogmata are immutable" (St. Basil the Great; † 379, "Homily on Psalm 44"), it is said of theologoumena: "Here it is not useless to make a pointed comment, and not harmful to make an error" (St. Gregory of Nazianzus; † 394; quoted from *JMP*, 1965, No. 11, p. 44).

Applying these principles to the Filioque problem, V. V. Bolotov came to the conclusion that as a private theological view the Filioque cannot be considered an insurmountable barrier to the reunion of the Orthodox and Old Catholic Churches. "One may or may not agree with this practical conclusion of Prof. V. Bolotov, but one cannot deny that only on the path of a clear differentiation between dogmata and theologoumena lies the solution of this and other questions on which there is no accord between Orthodoxy and non-Orthodox confessions" [6, p. 70].

Prof. I. T. Osinin, a prominent Russian theologian and eminent participant in the dialogue with the Old Catholic Church, writes: "We should welcome our relations with the Old Catholic Church, because her members are inviting us to take part in highly important theological work. Above all they are inviting us to realize the fact that in our doctrines we must recognize what is invariable in the heritage of the Universal Church as canon law and what is only of temporal and local significance.... It is very important to establish the bounds of these spheres; this demarcation will show us... the foundations for union between us and other Christian confessions" (*Khristianin*, 1907, April, pp. 822-823; quoted from *JMP*, 1965, No. 11, p. 45).

A great contribution to the theological interpretation of the relationship between Orthodoxy and non-Orthodoxy was made by His Holiness Patriarch Sergiy of Moscow and All Russia (Stragorodsky, 1867-1944). While still an archimandrite, Father Sergiy read the "Introduction to a Series of Lectures on the History and Analysis of Western Confessions" at the St. Petersburg Theological Academy in the 1899/1900 school year. Alongside the still unsurmounted narrowness of confessionalism, many principles of Orthodox ecumenism found expression in this "Introduction". They were further developed in an article by Archimandrite Sergiy entitled: "What Separates Us from the Old Catholics?" Fully concurring with Prof. V. V. Bolotov's view on the permissibility of theologoumena provided there is dogmatic accord on the essence of the question, the future patriarch writes: "If

we are indubitably convinced that the Old Catholics... believe in the Monarchical Trinity just as orthodoxly as the Holy Church believes in it, then we will not, of course, demand that the Old Catholics subscribe to the formula "from one Father"; we will even grant them the Filioque in the firm conviction that the latter is imperative for the Western mind in order to express the same thought which we want to stress with our formula "from one Father" (*Tserkovny Vestnik*, 1902, No. 43, p. 1347).

In the last quarter of the 19th century not only the Old Catholics but representatives of the Anglican Church as well tried to take advantage of every convenient opportunity to draw closer to the Orthodox Churches. In 1870, a very cordial reception was given in England to the Greek Archbishop Alexander Lykurgos, an outstanding champion of Christian unity. In 1888, the Archbishop of Canterbury, Edward White Benson (1821-1896) held talks with Metropolitan Platon of Kiev (Gorodetsky, 1803-1891) on inter-communion.

In 1897, Archbishop Antony of Finland (Vadkovsky, 1846-1912), a prominent representative of the Russian Orthodox Church, visited London, after which contacts between representatives of both Churches became more regular.

After his visit to Russia, Bishop Grafton, Head of the Anglican Church in America, wrote an article entitled "The Union of Eastern and Anglican Churches" (a Russian translation of the article was printed in the 1904 issue of the journal *Strannik*), in which he appealed to Anglican bishops to accept the Orthodox doctrine in full, and expressed his profound conviction that there were no essential barriers to the union of both Churches.

A serious attempt at rapprochement with the Russian Orthodox Church was made in the 1860s and 1870s by the Protestant Episcopal Church in the USA in connection with the transfer to the United States in 1867 of Russian Alaska, on whose territory there were many Orthodox parishes. The hierarchs of the Episcopal Church sought rapprochement with the Orthodox, wishing to attain communion with them in the Sacraments, which would enable them to take part in Orthodox services. En-

couraging the initiative of the Protestant Episcopal Church in the USA, the English Eastern Church Association submitted at its General Convention in 1868 a proposal which stressed that it was the Episcopal Church, unimpeded by state control, that was particularly adjusted by Divine Providence to assume the initiative and "to take the most desirable measures to restore communion between the Anglican Communion and the Great Orthodox Church of Russia, Constantinople and Greece". An important reason for beginning this act is the geographical proximity of the two Churches along the Pacific coast (the territory which Russia had sold to the American government). This area contains many Orthodox inhabitants and a Russian mission has long existed on the Aleutian Islands. Is it not urgent for the American Church to concern herself with these shepherdless sheep, without violating the rights of their acknowledged spiritual authorities?" [18, pp. 47-48].

After discussing this proposal, which was met with great approval, a corresponding resolution was signed, and the so-called Russian-Greek Committee of the Protestant Episcopal Church in the USA was endorsed to promote rapprochement with the Orthodox Churches in the East, above all with the Russian Orthodox Church. Thanks to the committee's work, an Orthodox Catechism, practically a complete cycle of service books of the Orthodox Church, the *Lives* of Orthodox saints and other publications were put out in England and the United States, which was of great importance for familiarizing the Anglo-Saxon world with Orthodoxy. An agreement was also reached on the permissibility of conducting Orthodox burial services for members of the Episcopal Church; this agreement won approval for the Russian-Greek Committee at the General Convention of the Episcopal Church in 1871.

By way of response to the measures taken by the committee for rapprochement with Orthodoxy, Metropolitan Isidor of Novgorod and St. Petersburg in November 1870 a special message to the Protestant Episcopal Church in the USA on behalf of the Holy Synod of the Russian Orthodox Church in

which, although positively assessing the purpose of the committee's activity, he stressed nonetheless that before mutual communion in the Sacraments it was essential to achieve concord in faith, since "the former can be based only on the latter" [19, p. 35].

The Russian-Greek Committee was closed in 1874. The Protestant Episcopal Church did not attain the desired union with Orthodoxy, causing satisfaction in the Catholic press of the time, which from the very outset had underlined the impossibility of such a union.

At the end of the 19th century, there was an interesting inter-religious undertaking which unquestionably helped to draw closer the Christian Churches of different confessions.

On the initiative of Dr. J. Barrows, a pastor of the Presbyterian Church in the USA, the World's Parliament of Religions was prepared and opened on September 11, 1893, in Chicago during the World Fair. This parliament was attended by representatives of the Roman Catholic Church, the Episcopal Church and various Protestant denominations, by Judaists, Hindus, Buddhists and Shintoists from all over the world (among them Mahatma Gandhi and Swami Vivekananda from India) [20].

Bishop Nikolai of the Aleutian Islands and Alaska (Ziorov, 1851-1915), the hierarch of the Russian Orthodox Church in America, delivered a short speech at a gala reception held in honour of the opening of the World's Parliament of Religions. "As a Christian, I wish from the bottom of my heart," he said, "that all people might be united in Christian consciousness, but, as an Orthodox bishop, I wish that this union might be in the consciousness of the Christianity of the Orthodox Church. According to the Apostle: ...even one that loveth... knoweth God, ...for God is love (1 Jn. 4. 7-8), consequently one can arrive at the unity of cognition of God—unity in faith and dogma—only provided there is mutual love for one another that excludes neither Jew, nor Greek" [20, May, pp. 291-292].

Bishop Nikolai did not take part in the subsequent sessions of the congress, at which for 16 days 159 papers were read on different topics, many of which were notable for their liberalism unacceptable from the standpoint of Orthodoxy. In general, it should be said that the World's Parliament of Religions was held to produce a sensational effect, which told negatively on the results of its proceedings.

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Hegumen TIKHON,
V. NIKITIN

(To be continued)



The Feast of the Protecting Veil in the Russian Church

Archbishop Sergiy has pointed out that many features of the festal service confirm its Kievan origin.³² We might add that texts which may be connected with Kiev and the Kiev-Pechery Monastery have also been borrowed from the Greek Feast of the Deposition of the Holy Robe of the Mother of God. Thus, the second sticheron of the Vespers on "Lord I have cried" has been shifted with minor changes to the Service of the Protecting Veil at Small Vespers, where the words "Thou, O Most Pure One, dost cover with Thy holy omophorion the city which venerates Thee and glorifies Thee to protect it from enemy onslaughts, from starvation and cowardice, and from internecine wars..." are repeated with minor variations. It is in Kiev, in the Kiev-Pechery Monastery, as the hub of spiritual life in Russ, that the princes' internecine wars evoked deep anxiety. In the great doxology at Lity ("Glory be..." and "Both now:") a sticheron borrowed from the Greek service on the Lauds has been added. The text of the sticheron contains an analogy between Kiev and Constantinople. What is referred to is the Vlahernae relics which protected the city from attacks by barbarians. Unlike distant Vladimir, Kiev had its own Church of the Vlahernae Icon of the Mother of God and also had to defend itself from the onslaughts of the Polovtsians.

A very important aspect of the Service of the Protecting Veil is that the troparion of the feast makes mention of the icon:

"We... rejoice in Thy blessed coming to us, O Mother of God and behold Thy most pure image..." Reference to an icon is typical for troparia of services

for icons that have appeared or were glorified. However, the Feast of the Protecting Veil is the feast of the Mother of God, not Her icon. The specificity of the troparion would be easy to explain if the feast had originated from the appearance of the Mother of God in Bogolyubovo, but this version, as we have already seen, is unacceptable. If the feast had emerged as a result of the appearance in Bogolyubovo, the icon and the troparion would have been created simultaneously. It is likewise difficult to assume the existence of an appearance of the Protecting Veil in Kiev as a prototype, for example, of the Galician icon, as such an image could not have disappeared without leaving a trace.

The *Prolog* narrative for October deals with the institution of the feast by some sovereign as a result of pious meditation on the appearance of the Mother of God to St. Andrew the Fool in Christ, but no mention is made of an icon. The troparion doubtlessly refers to the famous miraculous Vlahernae icon of the Mother of God, before which the so-called ordinary miracle took place every week: "On Friday the veil, which covered the icon, seemed to rise up into the sky by itself and through a divine miracle, so that all could clearly see this, and on Saturday the veil descended to its former place and remained there until the next Friday."³³ The Galician Icon of the Protecting Veil, which is a reproduction of the Kievan original, bears out the contention of N. P. Kondakov that "these icons [of the Protecting Veil of the Mother of God] are simultaneously the 'ordinary (Friday) miracle' of the Vlahernae church and the vision of St. Andrew the Fool in Christ in the literal sense of the word..."³⁴ The Sverbskaya-Pecherskaya Icon of the Mother

Continued from *JMP*, 1983, Nos. 10, 11, pp. 74-78.

of God (see inset, *JMP*, 1983, No. 10) underscores the importance of the Church of the Vlahernae Icon of the Mother of God; furthermore, as N. P. Kondakov believes, it is a repetition of the sanctuary mosaic.³⁵ The Galician Icon of the Protecting Veil also establishes the connection with Vlahernae, and is evidently a reproduction of the miraculous icon.

Attention should be called to one important circumstance. In instituting the feast its initiators had to indicate there in Kiev the icon of the Mother of God corresponding most closely to the Vlahernae icon glorified in the troparion to which the supplications of the troparion and other hymns of the feast could directly apply. There was such an icon in Kiev. What is at issue is the so-called substitute icon of the Most Holy Mother of God, brought in 1073 by Constantinople builders prior to the construction of the Church of the Dormition in the Kiev-Pechery Monastery directly from Vlahernae as a gift of the Most Holy Mother of God. The Kiev-Pechery Patericon describes in detail the unusual and numerous signs given as the church was being erected. In the profound prayerful meditations of the Pechery ascetics these signs were interpreted as the merciful arrival of the queen of Heaven to the newly enlightened Russian land. In Her speech to the builders the Mother of God says: "I Myself shall come to look at the church and shall live in it." Sts. Antony and Feodosiy, the founders of the Kiev-Pechery Monastery, were present when She appeared to the builders.

The Kiev-Pechery Patericon repeatedly tells of the great power of grace of the substitute icon which instilled wonderment and fear in those who witnessed it. The miracles wrought through the substitute icon constantly call to mind its unusual origin. However, there is no information about the glorification of this icon, or a service or at least some hymns in its honour. Yet it is well known how miraculous icons were glorified in Russ. We believe that the compilers of the troparion, calling to prayer before the Vlahernae icon, could not have but taken into consideration the miraculous icon, which was also of Vlahernae origin, there before their

eyes. One ought to think that for those who instituted the feast, the vision of St. Andrew the Fool in Christ and the events connected with the founding of the great Pechery church had merged into one as events of the same order and significance in the manifestation of the intercession of the Most Holy Mother of God. We find a hint of this when we compare one of the images of the Service of the Protecting Veil, the *Prolog* narrative for October 1 and the Patericon narrative. It says in the canon: Brighter than the sun's rays Thou dost illumine the church and men and Thou dost chase away the multitude of our sins by Thine coming (hymn 3, troparion 5). These expressions are repeated in the third sticheron on the Lauds.³⁶ The Patericon mentions twice the emanation of light from the icon: "...and they saw light, brighter than the sun's, on the miraculous icon of the Mother of God..."³⁷ "As they gazed at the icon, suddenly the image of our Queen became brighter than the sun, so that those standing near could not look at it and prostrated themselves in awe... And again the light, brighter than the sun's and blinding human eyes, astounded all..."³⁸ Despite the ordinary comparison to the sun, the significance of this similarity increases in view of the feast's origin in Kiev. The second of the above-cited visions took place during the life of St. Alipiy, a Kiev-Pechery icon-painter. It is quite probable that St. Alipiy, who died cir. 1115, was a contemporary and even participated in the institution of the feast as an icon-painter. St. Alipiy undoubtedly spoke about the phenomena of light emanating from the icon, which was subsequently recorded in the Patericon. Could it have been he, who created the prototype of the Galician icon after painting the Pechery icon of the Mother of God?

It is important to note in this connection that one of the epithets of the Vlahernae icon was the word *episkepsis* (Greek—"visit"), which according to N. P. Kondakov, had a "dual meaning of the Protecting Veil: it was just as much abstract protection as a cover—a maphorion."³⁹ Naturally, the substitute icon which the builders brought from Vlahernae was of the same significance. Consequently, it could have very well

been the first icon of the Protecting Veil of the Most Holy Mother of God in Russ, and the holy image about which the troparion of the service sings.

According to F. Spassky, the icon original of the 18th century and the menologion of the Psalter with the Order of Service date the institution of the feast to the year 6611, i. e., 1103, "during the reign of Emperor Leo the Wise" (†912).⁴⁰ Here we meet an ordinary anachronism when Russian scholars frequently referred an event, the significance of which they wanted to strengthen, to the times of Leo the Wise. At present we have discovered this entry in two printed Moscow menologia of the 17th century: for 1651 and 1659. In the light of all the above-cited observations the date of the institution of the feast offered by these sources can be considered very probable.

Having recognized the date 1103 to be veritable, we shall have to ascribe the establishment of the feast to the Kievan Grand Duke Vladimir Monomakh, "who enlightened the land of Russ, as the sun emits a ray."⁴¹

The text of the *Prolog* for October 1 on the institution of the feast shows its author to be a learned as well as a pious person. Despite its brevity, the text possesses typical features. The author is inclined to reflection and self-analysis, and he stands out for his poignant receptiveness.⁴²

Given the absence of direct textological coincidences, the text has a psychological similarity to the works of Vladimir Monomakh. The same inclination to reflection and self-analysis which develops into a fervent, deeply personal prayer, is endemic to his work.⁴³

A similarity is observed in the construction of phrases and the rhythm of speech. One is struck by the fact that in the prayer said to be his, Vladimir Monomakh paraphrases the Service for the Deposition of the Holy Girdle and the Robe of the Mother of God in Vlahernae.⁴⁴

The alterations in the texts of the service were made because of events and the constant wars contemporary to Monomakh. The prince refers to Kiev, which was being saved by the Mother of God Who abode in Her holy shrines of the great Pechery church. Although

the words "Protecting Veil" is not mentioned here, the prayer is permeated with the idea of the Protecting Veil of the Mother of God. What is particularly remarkable is that at the beginning of his prayer Monomakh directly calls to the Mother of God the Protecting Veil: "O Hope and Protection, do not leave me, Blessed One...". This is a very important affirmation of the previous observation. Mentions of "battles", "enemies" and possible hostile tribes interplay with the typical supplications of the Service of the Protecting Veil, in which the military theme figures prominently. For example: "Then shalt not betray to the enemy Thy property" (sticheron 1 on the City); "pray for the city and people" (canon, hymn 4, troparion 2); "destroy the councils of unrighteous princes, ruin those who start war" (hymn 8, troparion 2), etc.

The service develops the thoughts of Vladimir Monomakh. Thus, all the data make it possible to consider the prince the initiator of the establishment of the feast.⁴⁵

It may be surmised that the direct location of the emergence of the feast is the Kiev-Pechery Monastery—the largest spiritual and cultural centre of Kievan Russ, and at its sources stand St. Antony and Feodosiy, during whose lifetime the substitute icon of the Mother of God—the Great Panagia—giving witness to the Protecting Veil of the Queen of Heaven over Russ, was brought from Vlahernae. The next stage of the feast's spread and development was its glorification by Orthodox Prince St. Andrei Bogolyubsky in the Vladimir-Suzdal principality.

The Feast of the Protecting Veil of the Most Holy Mother of God came to Russ from the Vlahernae church in Constantinople and has been a Russian feast for almost an entire millennium. However, it has returned to the Greek Church of late. The clear intercession of the Most Holy Mother of God helped the Greek people to liberate themselves from Nazi occupation during World War II. In keeping with the decision of the Holy Synod of the Church of Greece, the Feast of the Protecting Veil of the Most Holy Mother of God is celebrated on October 28, the day Athens was liberated in 1944, and a special service was

compiled for it. In the Russian Monastery of St. Panteleimon on Mount Athos there is a week-long antefeast. Canons of the antefeast are read at Compline, and on the feast day itself there are supplements in the service, in particular, special paroemia and the second canon of the feast at Matins.

The feast is celebrated with especial reverence in Russia. A tradition has

been established of reading the akathistos of the feast in the Church of the Protecting Veil of the Most Holy Mother of God at the Moscow Theological Academy. It is read with particular solemnity on Wednesdays at the evening service throughout the year, with the exception of Lent, Easter services and Pentecost.

NOTES

³² N. N. Voronin very incorrectly interprets these passages in favour of the institution of the feast by St. Prince Andrei.

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³³ N. P. Kondakov. *Ikonographia Bogomateri* (The Iconography of the Mother of God). Petrograd, 1915, Part II, pp. 98-99.

³⁴ *Ibid.*, p. 96.

³⁵ *Ibid.*, p. 338.

³⁶ *Velikie Minei Chetii, sobrannye Vserossiiskim Mitropolitom Makariem* (Great Menologion Compiled by Metropolitan Makariy of All Russia), October 1-3. St. Petersburg, 1870, p. 4.

³⁷ Kiev-Pechery Patericon. In the book: *Khudozhestvennaya proza Kievskoi Rusi XI-XIII vekov* (Prose Fiction of 11th-13th Century Kievan Russ) Moscow, 1957, pp. 179-180.

³⁸ *Ibid.*, pp. 217-218.

³⁹ N. P. Kondakov. *Op. cit.*, pp. 96-99.

In a special study of the substitute icon of the Kiev-Pechery Monastery we arrive at the conclusion that this was an icon of the type of the Mother of God—Great Panagia. In the Galician icon the Mother of God is also depicted as the praying Mother with the Infant, albeit seated. The similarity here is more significant than the disparity: the type of depiction is important. In view of the renown of the substitute icon, this similarity can hardly be fortuitous. It is our belief that a desire is expressed in the Galician icon to show the feast's connection not only with the Vlahernae but also with the Kiev-Pechery church. The copyists joined the two events into one.

⁴⁰ F. Spassky. "K proiskhozhdeniyu ikony i prazdnika Pokrova" (On the Origin of the Icon

and the Feast of the Protecting Veil). *Pravoslavnaia Mysl*, Paris, 1953, IX, p. 139. It follows from the text that the feast was instituted in Vlahernae in the reign of Leo the Wise as a local feast, and in 1103 it was adopted in Kiev.

⁴¹ *Complete Collection of Russian Chronicles*. St. Petersburg, 1842, Vol. II, p. 289.

⁴² *Velikie Minei Chetii* (The Great Menologion). *Ibid.*, p. 4.

⁴³ *Complete Collection of Russian Chronicles*. St. Petersburg, 1843, Vol. I, p. 252.

⁴⁴ *Complete Collection of Russian Chronicles*. Vol. I, pp. 255-256. A. S. Orlov. *Vladimir Monomakh*. Moscow-Leningrad, 1946, p. 166.

⁴⁵ The feast was most likely instituted in 1103 when Feoktist was hegumen of the Kiev-Pechery Monastery. Why then was the feast day set for October 1? Following Western authors, F. Spassky surmises that the feast is an "octave" (eighth day) after the 40th day from the Dormition of the Mother of God. This construction seems artificial and incongruous with Orthodox tradition. It is our belief that the day set for the feast can be explained more simply. The event of the feast is the vision of a saint who is always depicted in the icon of the Protecting Veil. The Church established the feast of the Protecting Veil near the feast day of St. Andrei in order to show their inextricable connection. However, having become a feast of the whole Church, the Protecting Veil, as a feast of the Mother of God, became more significant than the feast day of St. Andrei. For this reason the Feast of the Protecting Veil was established on the eve of the feast day of St. Andrei, which became a postfeast of the Feast of the Protecting Veil.

A. ALEKSANDROV



LITURGICAL PRACTICE

The Sacrament of Baptism

Exorcisms in the Order for Catechumens

The Order for Catechumens contains three exorcisms. They are based on the invocation of the Name of God and remembrance of the earthly life of Jesus Christ, Who came into the world to demolish the torments of the Devil and to vanquish the enemy forces. "Any demon," St. Justin Martyr says, "is vanquished and subdued through the invocation of the Name... of the Son of God, the *firstborn of every creature* (Col. 1. 15), Who was born of the Virgin Mary and became suffering Man, was crucified... and died; rose from the dead and ascended to Heaven."¹

The reading of these exorcisms during the time of preparation for Baptism has always been and is an important and responsible act both for the priest and the catechumens. In preparing for Baptism, of great importance is the power of the exorcisms read, combined with the courage of the priest and the faith of the catechumens.

The priest is helped by God Who created all things visible and invisible (the Creed). The invisible world is the world of the Angels; some of the Angels did not remain firmly good and together with their leader the Devil (from the Greek *diabolos*—to slander, to discredit), they became the spirits of evil. The Devil persuaded Adam and Eve to break the commandment of God. St. Macarius the Great says that ever since then evil

entered into man and the Devil received free access to talk to the soul constantly just as man talks to man, and to instill in his heart all kinds of evil. Moreover, he acts so cunningly that the evil appears to man to have generated in his very soul (Homily 2, Chap. 2, 3).

Exerting influence on one who is standing on the threshold of Baptism, the fallen angels darken the mind with sinful thoughts and feelings, enhance passionate habits, harden the heart, fill him with arrogance and vanity, and urge him to spurn repentance and many other things.² In the period of catechization all these confusions and thoughts are instilled by the fallen angels in order to hinder the action of the Gospel's grace on the one preparing for Baptism and rob his heart of the Word of God (cf. Mt. 13. 19). The priest adjures the Devil with authority in the Name of our Lord Jesus Christ to depart from the *creation of God*—man, who does not have, according to St. Cyril of Jerusalem, the means and strength to struggle with the enemy forces before Baptism.

St. Simeon of Thessalonica points out that the exorcisms and other invocations appointed at the beginning of the Order for Baptism should be read not only once but several times. Even the Euchologion instructs that they be read eight or ten times, because it was customary in the Early Church for the catechizing

priest to read them on each of the seven days over the candidates for Baptism, and on the eighth day by the hierarch or the priest appointed to Baptize.⁴

The euchologia of the 16th century also refer to this practice of multiple reading (from three to ten times) of these exorcisms in Russia,⁵ confirming its necessity in the Order for Baptism.

The exorcisms call on all those present at the Order for Catechumens to pray together to God. The priest turns to them with the words: "Let us pray to the Lord." And after they respond: "Lord have mercy upon us", the officiant reads the First Exorcism: "The Lord layeth thee under ban, O Devil: He who came into the world, and made His abode among men, that He might overthrow thy tyranny and deliver men; Who also upon the Tree did triumph over the adverse powers, when the sun was darkened, and the earth did quake, and the graves were opened, and the bodies of the saints arose; Who also by death annihilated Death, and overthrew him who exercised the dominion of Death, that is thee, the Devil. I adjure thee by God, Who hath revealed the Tree of Life, and hath arrayed in ranks the Cherubim and the flaming sword which turneth all ways to guard it: Be thou under ban. For I adjure thee by Him Who walketh upon the surface of the sea as it were dry land, and layeth under His ban the tempests of the winds; Whose glance drieth up the deep, and Whose interdict maketh the mountains to melt away. The same now, through us, both lay thee under ban. Fear, begone and depart from this creature, and return not again, neither hide thyself in him (her), neither seek thou to meet him (her), nor to influence him (her), either by night or by day; either in the morning, or at noonday: but depart hence to thine own Tartarus, until the great Day of Judgment which is ordained. Fear thou God

Who sitteth upon the Cherubim and looketh upon the deeps; before Whom tremble Angels and Archangels, Thrones, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim and the six-winged Seraphim; before whom, likewise, heaven and earth do quake, the sea and all that therein is. Begone, and depart from this sealed, newly-enlisted warrior of Christ our God. For I adjure thee by Him who rideth upon the wings of the wind, and maketh His Angels spirits, and his ministers a flaming fire: Begone, and depart from this creature, with all thy powers and thine angels.

For glorified is the Name of the Father, and of the Son, and of the Holy Spirit, now and for ever and world without end. Amen."

Then the priest says again: "Let us pray to the Lord", and begins the Second Exorcism.

"God, Holy, Terrible and Glorious, Who is unsearchable and inscrutable in all his works and might, hath foreordained for thee the penalty of eternal punishment, O Devil: the same, through us, His unworthy servants, doth command thee with all thy confederate hosts, to depart hence, from him (her) who hath been newly sealed in the Name of our Lord Jesus Christ, our true God. Wherefore I adjure thee, O most crafty, impure, vile, loathsome and alien spirit, by the might of Jesus Christ, Who hath all power, both in heaven and on earth, and Who said unto the deaf and dumb demon, Come out of the man, and in nowise enter thou a second time into him: Depart! Acknowledge the vainness of thy might, which hath not power even over swine. Call to mind Him Who, at thy request, commanded thee to enter into the herd of swine. Fear God, by Whose decree the earth is established upon the waters; Who hath made the heavens, and hath set the mountains with a line, and the valleys with a mea-

sure; and hath fixed bounds to the sands of the sea, and a firm path upon the stormy waters; who toucheth the mountains and they smoke; who clotheth himself with light as with a garment; who spreadeth out the heavens as it were a curtain; who covereth his exceeding high places with the waters; who hath made fast the earth upon its foundations, so that it shall not be removed unto ages of ages; who collecteth the water of the sea and poureth it out upon the face of the whole earth: Begone, and depart from him (her) who hath made himself (herself) ready for holy illumination. I adjure thee by the redeeming Passion of our Lord Jesus Christ, and by His precious Body and Blood, and by His terrible Coming-again; for He shall come, and shall not tarry, to judge the whole earth; and He shall chastise thee and thy confederate host with burning Gehenna, committing thee to outer darkness where the worm ceaseth not, and the fire is not quenched. For of Christ our God is the dominion, with the Father and the Holy Spirit, now, and for ever and world without end. Amen."

After these two exorcisms the priest again draws the attention of those present to the Lord saying: "Let us pray to the Lord," and they respond: "Lord have mercy upon us". The priest then reads the third exorcism:

"O Lord of Sabaoth, the God of Israel,

Who healest every malady and every infirmity: Look upon Thy servant; prove him (her) and search him (her), and root out of him (her) every operation of the Devil. Rebuke the unclean spirits and expel them, and purify the works of Thy hands; and exerting Thy trenchant might, speedily crush down Satan under his (her) feet; and give him (her) victory over the same, and over his four spirits; that, having obtained mercy from Thee, he (she) may be made worthy to partake of Thy heavenly Mysteries; and may ascribe unto Thee glory to the Father, and to the Son, and to the Holy Spirit, now, and for ever and world without end. Amen."

NOTES

¹ St. Justin Martyr. "Dialogue with Trypho" *Works*, Moscow, 1892, Chap. 85, p. 272.

² Bishop Ignatij Bryanchaninov. *Works*. St. Petersburg, 1905, 3rd edition, Vol. V, Chap. 43.

³ Cyrill, Archbishop of Jerusalem. *Works*. Moscow, 1855, p. 47.

⁴ *Pisania ottsov i uchitelei Tserkvi otnosyashiesya k istolkovanii bogoslužhenia* (The Writings of the Fathers and Teachers of the Church Concerning the Interpretation of Divine Services). St. Petersburg, 1856, Vol. II, p. 50.

⁵⁴ N. Odintsov. "The Order of Sacraments in the Russian Church in the 16th century" *Strannik* (Pilgrim), 1880, No. 4, pp. 551-5577. A. Almazov. *Istoria chinoposledovaniia Kreshchenia i Miropomazania* (The History of the Order of Baptism and Chrismation). Kazan, 1884, p. 185.

B. DANILENKO
student at the MTS



BOOKS AND PUBLICATIONS

THE MENAION FOR DECEMBER

A Moscow Patriarchate Publication
(1982, in 2 Volumes)

The Menaion for December, one more in the series of service books of the annual cycle has come out. Published earlier were the Menaia for September (1978), October (1980), November (1981), February (1981). They were reported in *The Journal of the Moscow Patriarchate*: 1981, No. 6 and 1982, No. 8. A special feature of these volumes is that they include services not published before or published at different times as pamphlets. One can mention among them two services to St. Philaretus the Merciful (the second is the Athonite Service, held on December 1); the Service to St. Barbara the Great Martyr (December 4; combined with the All-Night Vigil revised at the Kiev-Pechery Lavra); the Service for the Departure of St. German of Alaska (December 3; a different service will be published for the canonization of St. German, July 27); the Athonite Service to St. Modestus the Archbishop of Jerusalem (December 18); the Service to St. Feoktist the Archbishop of Novgorod (December 23), and an early special Service for the Synaxis of the Most Holy Mother of God (December 26).

Each service in the menaia is followed by a *Life* of the saint in brief, making it possible to understand the story and spiritual meaning of the feast. Caesuras are given in the texts of the services for convenience of singing and reading; the words are accented. Each volume of the Menaion for December ends with a menologion of saints for the month. A supplement to the Menaion contains 48 colour reproductions of icons of saints and feast days which fall in December. Iconographic samples of the saints accompany many of the *Lives*. The illustrations in the Menaion are based on studies of a large amount of iconographical material.

One of the technical features of the Menaion is the use of four-colour printing.

The high quality of the edition was noted at the recent celebrations to mark the 40th anniversary of *The Journal of the Moscow Patriarchate*. Metropolitan Antony of Leningrad and Novgorod described the current edition of the Menaia as "a modern theological and hagiographical encyclopaedia".

A. SAMOILOV

THEOLOGICAL STUDIES Nos. 23 and 24

The 23rd and 24th issues of *Theological Studies*, a Moscow Patriarchate publication, have come out.

No. 24 (Moscow, 1983) opens with Chapter 4 of the historico-liturgical study by N. D. Usensky, professor emeritus of the Leningrad Theological Academy and Doctor of Church History, entitled "Byzantine Liturgy" (pp. 5-45). The previous chapters appeared in Nos. 22 and 23. The given chapter entitled "The Kissing of Saints (Kiss of Peace)" traces the origin and modification of the rite exchanging the Kiss of Peace which takes place at Divine Liturgy before the singing of the Creed.

Then follows the continuation of the work by Archbishop Lolliy Yurievsky (†1935) *Alexandria*

and Egypt (pp. 46-96). The issue contains Chapters 9-11: "The Origin of the Episcopate in Egypt", "Episcopal Sees in Egypt" and "Presbyters of Alexandria" (see Chapters 1-8 in Nos. 18 and 21 of *Theological Studies*).

The publication continues of the new translation of the Ecclesiastical History by Eusebius of Pamphilus the Bishop of Caesarea (4th century). Books 3-4 (pp. 97-138) of his *Ecclesiastical History* cover a period after the martyrdom of the Chief Apostles Sts. Peter and Paul (†circa 67)—from the first Bishop of Rome Linus (67-79) to the death of the Bishop of Rome Sotir (168-176).

The last part of the work by Archpriest Lev Lebedev *Patriarch Nikon. A Survey of His Life*

and Activities (pp. 139-170) traces the final period of the life of His Holiness Patriarch Nikon and includes three chapters: "New Jerusalem" (pp. 139-151), "The Trial of the Patriarch" (pp. 151-162) and "The Triumph of Patriarch Nikon" (pp. 162-170). The work is interesting and shows its author's thorough knowledge of literature related to this subject. Following Prof. M. V. Zazykin (see: *Patriarch Nikon. His State and Canonical Ideas*. Warsaw, 1931), Archpriest Lev Lebedev describes Patriarch Nikon as a lofty and pious ascetic.

An article by Prof. D. P. Ogitsky of the Moscow Theological Academy "Grand Duke Voishelk (a Chapter from the History of Orthodoxy in Lithuania)" describes the first Orthodox Grand Duke of Lithuania Voishelk (†1267 or 1268) on the basis of an analysis of Russian and Lithuanian chronicles and sources (pp. 171-196).

An article by K. E. Skurat, Doctor of Church History, professor at the Moscow Theological Academy: "The unity of the Holy Church and the Local Orthodox Churches (a Dogmatico-Canonical Survey)" (pp. 197-213), outlines the general concepts of Orthodox ecclesiology concerning the oneness of the Church as a spiritual organism—the Body of Christ, and examines the ecclesio-canonical aspects of autocephaly: by whom and to whom it can be granted (pp. 208-212). The author points out that despite the existence of various Local Churches, the Church of Christ remains One as the mystic Body of the Lord.

The essay "Alexandria" (pp. 214-229) by V. N. Lossky, an outstanding Orthodox thinker and theologian (†1958) is a translation from French of the third chapter of his book *Vision de Dieu*, Neuchatel (Suisse), 1962. Earlier issues of *Theological Studies* carried the translations of the other four parts of the book: Chapter 1—"Patristic Tradition and Scholasticism" and Chapter 2—"The Vision of God in Biblical Way of Thinking and Thoughts of God of the Early Fathers" in No. 18, as well as Chapter 8—"The Vision of God in Byzantine Theology" and Chapter 9—"The Palamite Synthesis"—in No. 8 with a foreword by Archpriest Prof. John Meyendorff.

"Alexandria" is an independent section which examines the theology of St. Clement of Alexandria (†circa 215), St. Athanasius the Great (†373), and Origen (†circa 254), the 1700th anniversary of whose death will be in 1984.

On pp. 233-238 there is a work by Father Pavel Florensky (†1943) "Macrocosm and Microcosm" with a foreword and a commentary by two staff members of the Publishing Depart-

ment of the Moscow Patriarchate—Hieromonk Andronik and V. A. Nikitin (pp. 231-232, 238-241). The article was written in 1917-18 as part of a series "At the Watersheds of Thought". Some of the series appeared earlier in various publications.

The work "Macrocosm and Microcosm" traces the interdependence of nature (the world, or environment) and man, their biological and taphysical and spiritual interpenetration and essential interconnection: "Man is the sum of the World, a summary; the World is the Dissection of Man, His Projection" (p. 234). On p. 233 there is a drawing of Father Pavel Florensky by the painter N. Ya. Simonovich-Efimov made in mid-1920s.

On pp. 242-257 there is an article "Resurrection As We Desire or Anticipate? (On the Religious Views of N. F. Fyodorov)". Examining the focal concept of N. F. Fyodorov (1828-1903) in terms of distinguishing science and religion as knowledge and confession, the author of the article links the genesis of his ideas with agnosticism and positivism and determines Fyodorov's teaching on the duty of the living to raise (Fyodorov says: with God's help) the dead as totalitarianistic.

A work by V. A. Nikitin "Life and Works of St. Evfimiy the Archbishop of Novgorod (for the 525th anniversary of his Demise)" (pp. 260-338) consists of a foreword—"The Orthodox Church and Culture in the Novgorodian Land in the 10th-15th Centuries" (pp. 260-267), and several chapters, including one about the writer of the *Life of St. Evfimiy—Pachomius Logothete* Serapion and his works (pp. 267-271).

This is followed by an article by Hegumen Makariy Veretennikov, Candidate of Theology, entitled "Birchbark Gramoty as Source of Russian Church History (on the Formulation of the Question)" (pp. 307-319). The author describes his article as "the first attempt to comprehend the birchbark documents in the context of Russian Church history" (p. 315). The study of birchbark documents (which are not restricted to Novgorod), Hegumen Makariy notes, has revealed that they also contain texts from Holy Scriptures (for liturgical use), prayers, invocations of saints, mention of various Novgorodian hierarchs and feast days, synodical and other texts which make it possible to augment the earlier view of many scholars that birchbark documents of Novgorod were exclusively secular in content.

The issue ends with an article by Sister Marianna "Ecclesiastical Hymnody of Sister Cassia" (pp. 320-336). It analyzes the hirmoi and chera composed by Cassia (Byzantium, 9th ce-

ture) and assesses her contribution to the hymnography of the Orthodox Church. The fact that the Orthodox Church carefully preserves the works of this female hymnographer (nearly all of them are signed by the composer) in her liturgical books demonstrates the genuine spiritual freedom confessed and asserted by Orthodoxy, Sister Ignatia stresses in her article.

No. 23 of *Theological Studies* (Moscow, 1982) which came out six months earlier, contains, apart from the afore-mentioned works continued in No. 24, the following articles: Sister Ignatia. "St. John of Damascus's Ecclesiastical Hymnody" (pp. 59-93); V. A. Nikitin. "The Iveron Monastery and the Georgian Literature. For the 1000th anniversary of the Iveron Monastery" (pp. 94-118); V. M. Undolsky (1815-1864). "Patriarch Nikon's Opinion of Tsar Aleksei Mikhailovich's Code" (pp. 202-263); Hierodeacon

(now Hieromonk) Andronik. "The Centenary of the Birth of Father Pavel Florensky (Bibliographical Survey)" (pp. 264-276): by the same author with the participation of K. P. Florensky (†1982), P. V. Florensky, T. V. Florenskaya, I. A. Sobolevsky (†1981) and others. "Index of Printed Works by Father Pavel Florensky" (published in Russia and the USSR in 1901-1982) (pp. 281-309 with 338 titles); Father Pavel Florensky. Sermons: "The Lord of Life" (pp. 310-312), "The Earthly Path of the Mother of God. Sermon on the Feast of the Dormition of the Virgin Mary the Mother of God" (pp. 312-316), "Joy for Ever" (pp. 317-320); Hegumen Makariy Veretennikov. "St. Aleksandr Svirsky, the New Miracle Worker, Russian Ascetic of the 16th Century. For the 450th Anniversary of His Death" (pp. 321-336).

V. NIKITIN

ORTHODOX CHURCH CALENDAR FOR 1984

The 1984 Orthodox Church Calendar (Moscow, 1983) published by the Moscow Patriarchate has come out.

The calendar opens traditionally with a picture of His Holiness Patriarch Pimen of Moscow and All Russia, then comes the introduction (pp. 2-3) which is the third in a series of historical surveys of the Russian Church dedicated to the forthcoming millennium of the Baptism of Russ. It is a brief review of the history of Orthodoxy in the Vladimir-Suzdal principality*. The illustrations in the calendar are therefore devoted entirely to Vladimir and Suzdal.

On the front cover is a picture of the Dormition Cathedral in Vladimir (1161-1189); and on the inside front cover—a section of its main iconostasis.

The coloured insets show icons in the Dormition Cathedral in Vladimir and in St. Constantine Church in Suzdal, including the Vladimir Icon of the Mother of God painted by Metropolitan St. Petr of Kiev and All Russia (†1326; feast day, December 21), the icon of the Mother of God "Bogolyubivaya" (God-loving) (12th century), and the Maksimovskaya Icon of the Mother of God. There are also icons of the Synaxis of the Suzdal Saints, and of the Synaxis of the Vladimir Saints, of Orthodox Grand

Duke St. Andrei of Bogolyubovo, of St. Evfimiy of Suzdal, and others.

On the inside back cover there is a picture of the shrine with the relics of Orthodox Prince St. Gleb of Vladimir in the Dormition Cathedral in Vladimir. On the back cover there is a picture of the Church of the Holy Life-Giving Trinity in the town of Aleksandrov, Vladimir Region (1513).

After the list of anniversaries, feast days, national holidays and other directions for 1984 (pp. 4-5) comes the Orthodox Menologion, accompanied, as usual, by canonical notes. On p. 46, is a list of Gospel and Apostle lessons for the beginning of 1985, up to the Sunday of the Publican and the Pharisee. Then follows an alphabetical list of miraculous icons of the Mother of God with their feast days (pp. 47-49) and an alphabetical list of saints in the menologion (pp. 49-60).

The paschal cycle for 1984-2004 is on page 61.

The calendar closes with the Service to the Synaxis of the Saints of Vladimir (pp. 62-73) and the Akathistos for the "Bogolyubivaya" Icon of the Most Holy Mother of God (pp. 74-80).

The black-and-white insets carry photos of the bishops of the Russian Orthodox Church and of the Japanese Autonomous Orthodox Church, which is under the jurisdiction of the Moscow Patriarchate, as of April 15, 1983.

V. N.

* The next article in this series will appear in the calendar for 1985 and will be devoted to Muscovy Russ before the establishment of autocephalia of the Russian Church.

THE 1983 CALENDAR OF THE ORTHODOX CHURCH IN CZECHOSLOVAKIA

Bratislava, 1982, 144 pages

The 1983 Calendar of the Orthodox Church in Czechoslovakia, as all the previous ones, is not only a liturgical reference book, but a collection of theological and ecclesio-historical articles.

The calendar opens with the Menologion in Czech (the dates of feasts are according to the New Style; pp. 3-19). Then comes the Menologion in Russian with the feast days according to the Old Style (pp. 20-39) in conformity with the different liturgical practices of the multinational parishes of the Autocephalous Orthodox Church in Czechoslovakia.

Further on (pp. 39-40) is a list of national holidays, commemorations and anniversaries in 1983. This is followed by the Christmas and New Year messages of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia (pp. 41-43).

The articles in the calendar are in the Czech, Slovak, Ukrainian and Russian languages. They deal with the history of the Orthodox Church in Czechoslovakia, her present position and order, her participation in peacemaking and the ecumenical movement. Information is given about the Holy Synod, the dioceses and deaneries, the life of the theological schools, and so on.

The three articles in Russian deal with questions of moral theology, expounding mainly Christ's commandment *Thou shalt love thy neighbour as thyself* (Mt. 22. 39). The article contributed by Bishop Nikolai of Prešov says: "We must not forget that Christ loves men in spite of their sins. And we too, if we wish to follow our Saviour, should love our brothers with all their faults and drawbacks... This is a decisive step towards the establishment of peace on earth and accord among men" [p. 50].

Bishop Nikanor of Michalovce, speaking of the New Testament Word of God on love, digresses into the realm of ancient Greek in which there were eight words to denote the idea of love. Three of them (*philo*, *agapo* and *ero*) have been entered into the international vocabulary, are used as parts of complex words, particularly theological and philosophical terms. "But in no language," the author notes, "in no nation or philosophical system has the concept of love reached such all-embracing sublimity and fullness as in the Divine Revelation of the New Testament and through it in the Church of Christ" [p. 51].

The article by Archpriest Dr. Stefan Pružba [pp. 63-65, in Czech] expounds the words of St. Paul: *If we live in the Spirit, let us also walk in the Spirit* (Gal. 5, 25). This is at the heading of the article.

The author compares the Old and New Testament Revelation regarding the Holy Spirit, His acts of grace in human history, especially the history of God's chosen people. He writes about the Economy of the Holy Spirit, His presence in all the gifts from on high, especially in the Sacraments of the Church of Christ. Thanks to the mysterious action of grace of the Holy Spirit, God's will is accepted by the human personality not as something external but as an inner imperative, the voice of conscience urging Christians to keep to the Lord's commandments; the fruit of life in the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 22-23) [p. 65].

The item by Prof. Andrej Hnidiak deals with the observance of Saturdays and Sundays [pp. 82-84, in Ukrainian].

The article by Dr. M. J. Pulec "Sts. Cyril and Methodius in Our Tradition" [pp. 102-104] speaks of the educational work in Moravia of these two Enlighteners of the Slavs, Equal to the Apostles, and its importance for the establishment of the Orthodox Church in Czechoslovakia.

The item by Dr. Pavel Aleš speaks of the attitude of the Orthodox Church in Czechoslovakia to the Czech reformers—the Prague University rector John Huss (†1415) and his friend, Master Jerome of Prague (†1416) who were sentenced by the Inquisition to die at the stake. The item also deals with the question of their veneration by the Church which was examined, at the request of the Old Catholics, by the Holy Synod of the Russian Orthodox Church at the turn of the 20th century.

The article by A. Vybiralova (Litovel) [pp. 117-119] is dedicated to Bishop Gorazd of blessed memory (1879-1942) of the Czech Orthodox Diocese who was killed by the Nazis during World War II.

There are also items about icons, the Jesus Prayer, moderation and spiritual sobriety of the Christian, etc. Printed between them are prayers for various occasions and sayings of the Holy Fathers.

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